

# Light of Truth.

An Exponent of the New Philosophy of Life, Here and Hereafter.

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WRITTEN FOR THE LIGHT OF TRUTH.

## Led to the Light.

BY HUDSON TUTTLE.

### CHAPTER I.

#### AN IDYL.

To dream love's first young dream,  
With rainbowed heavens and joy in all their air,  
Nor see the coming hell,  
Unmerited, of infinite despair.

The old, old story of the New Year; of swelling bud and bursting bloom, and joy in all the air? The New Year that should begin with the Spring time, and not with the sleet of mid-Winter; which must have thus begun in some ancient day when the year and the life of man was made symbolical of each other.

The south wind, soft, balmy, with the odor of melting snow and awakened flowers; the atmosphere misty with vapor like a veil over the trees, just blushing with scant emerald robings; tremulous with song of returning birds, full-throated with the expression of awakened love.

What were this beauty and gladness without human hearts to enjoy? What were sunshine or storm, except as heart-stings vibrate to their magic touch?

Such was the background against which sketch a sloping hillside and the bend of a river like a silver mirror, reflecting the drooping willows on its bank, with green rushes and tall sycamores, leafless, yet with trunks and branches white as marble, ghostly trees, even when clad in their broad leaves. In the path leading to a rude landing, where boats were moored, in the centre of this beautiful picture place a youth and maiden, slowly walking down the hillside to the river and the scene is completed. Who are they? The reader will know of them in this history and the vicissitudes the future with its unfathomed mysteries holds in its keeping.

The brightest day often ends in the darkest evening, and happiness is evanescent as the poppies bloom. From ancient days the impression came that smiling Fortune was followed by the envious furies, and a famous king once sought to avert their wrath, by self-sacrifice in his flood-tide of pleasure, casting into the sea a precious ring. When the fishermen returned his offering, he became conscious that the decrees of fate could not be averted by mortal hands. We are certain only of the certainty of change; that to-morrow will not be like to-day, and lay our plans with our utmost cunning; build our hopes on the surest foundations, and the future will show how weak we are in the struggle against the unrecognized influences that arise. That bright afternoon Sherwood Canning had called for Stella Stanwick for a boat-ride on the river. They were classmates at the academy, warm friends, and it was whispered by the tongue of gossip, would be united with closer ties, were it not for diversity of opinions and belief. Miss Stanwick was a daughter of a professor of theology, in the most conservative orthodox college, and had been trained in the ways of the Church from infancy. She was the life of the circle in which she moved, and looked forward to the sphere for which her father intended her, the wife of a missionary, she fancied her prince would come as a saintly minister with the zeal of an apostle to carry the gospel to heathen lands, and she would go as a helper, sacrificing herself to the glorious cause. She had been taught this as her duty until it had shadowed her life, and reflected itself as a saintly halo in her smiling face.

Sherwood Canning was the only son of one, who from earliest youth, had been a skeptic, and boldly expressed his opinions. He had been successful in business and wielded a strong influence in the community, because of his integrity of character, public spirit, and generous charities. He was pointed to by those outside the Church as an example of morality independent of religion, and contrasted with Church-members in the conduct of his life. Sherwood had received a liberal education, and so little had theology or religious matters been brought to his attention that he gave them no thought. The live questions of the present absorbed his mind to the exclusion of speculation and dogmatism.

It will be thus apparent that Miss Stanwick and Sherwood Canning had been trained in widely different paths, and met from almost opposite directions. The difference gave freshness and zest, and was so great that it presented an intangible barrier, which they tacitly accepted. From this understanding their intercourse was more free than it otherwise would have been, and under its guise their affections for each other grew as neither would have willingly admitted.

She was tall and graceful as an Easter lily, with wavy brown hair falling low over her forehead, and eyes shadowed as by a misty veil, which concealed their depths; dreamy eyes, with a tender inexpressible devotion.

Her companion was noticeably taller, with broad shoulders and a graceful manner, born of conscious physical and intellectual strength. His lips were feminine in their delicate outline, contrasting with the self-reliant calmness of his dark gray eyes. Every line of his face indicated a life of thoughtful study and the balance of mind thus acquired. Thought is a sculptor with sharpest chisel that graves the countenance into the model of the soul.

"I am well pleased," he exclaimed, "that the day is propitious. We could not have a more perfect afternoon."

"Truly lovely," was the reply, "and, I may add, after our disappointment of yesterday we deserve it."

"No one ought to be disturbed by April weather, though I confess I am glad to hear you say you were disappointed because of yesterday's rain."

"Ah!"

"That you cared enough about going to be disappointed."

"Why should I not care? I am passionately fond of boating, and it has been a dreary Winter since I was even down to the water."

They came to a sheltered nook where the clatonias had pushed back the crisp brown leaves and opened their delicate pink petals, and the slender stemmed purple hypoxis arose from the moss. He stooped and began gathering them, and she followed his example.

"Now sit you down on this old daddock, while I braid a wreath for the Queen of April."

She sat in silence while he braided the slender stems, and

flushed as delicately as the flowers when he placed it on her head.

"Indeed, you are a beautiful queen!" he exclaimed, his earnestness proving that he did not flatter. "Had some of the old masters met such a model we might have had saints that the skeptic even would gladly worship."

"It strikes me," replied Miss Stanwick seriously, "that you have taken a strange mood. I expected to hear you lecture on some of your prosy scientific matter, or attack my faith in time-honored beliefs."

"You jest, Miss Stanwick. I am not inclined to present my personality. I respect your belief and you too much to oppose either. Little is gained by discussion."

"Nothing except to make us disagreeable to each other."

They had reached the rude landing. "Careful now!" he admonished as he handed her into the boat, and seated her in the stern. He took the oars and with a long steady stroke the shell flew over the surface.

"Where shall we go?" he asked.

"Anywhere you please."

"Anywhere, anywhere out of the world," he repeated.

"We will then go down the river. Do you remember last Autumn, when the trees were flaming in gold and scarlet, our row, just like this, after water-lilies?"

"Why do you ask? Could I forget in one brief Winter?"

"And you told me that you had a great object in life: to carry light to heathen lands. I was heartless then in my reply."

"No, you were not. You said the intent was noble, but the object was not worth the sacrifice."

"You remember, and that was heartless."

"It was right from your point of view."

"But not from yours."

"I thought it a duty and duty goes before pleasure."

There had been a change in her mind, but he dared not press the subject farther. He rowed in silence. The fleecy clouds drifted in the sky and were reflected in the water. They broke in wondrous forms, which fancy readily fashioned into angels and fantastic animals.

"See that angel with wings wide extended," she exclaimed, "and yonder is a dragon."

"Even the sky is for our amusement," he replied as he ceased rowing.

"Let us drift where we may and enjoy the hours. Should you enter on the field of labor you have in view, we would drift wide asunder as the hemispheres of the earth. That may come to us that has to many before us. Should it come, and other stars make bright your heaven, remember that there is one who is, and always will be, your friend."

She was silent. The southern breeze drifted, and the tiny waves rippled against the boat. He vainly sought to penetrate the far-away look in her eyes. Failing to do this he said merrily: "I will not say a penny for your thoughts, for it would be vain. How many pennies for a song, such as you sang when we were here before."

"Oh, not the old song. A new song will I sing if it pleases you."

"A new song be it, with the tender grace of the old one mellowed by the year as wine ripened by age."

She had taken off her wide-brimmed hat, and her hair had been blown into a tangled halo around her face. She turned and gazed far over the hills with an expression of abandoned loneliness. Recovering herself after a long pause, during which he continued to gaze on her mobile face, as a devotee would on a saint's, she began in low, dreamy tones her promised song:

Always your friend—I can not tell how precious  
Those three words are to me;  
The world and everything therein seem rocking  
In mutability.

Always your friend—I did mistake thy meaning;  
Thou surely movest along  
To where the whiter flowers of peace and wisdom  
Echo with love's sweet song.

Thou only breathe a sweet, prophetic promise  
That I may keep in sight,  
And travel with thee towards the hills of knowledge,  
Whose peaks are bathed in light.

May climb within the reach of voice and hand-clasp,  
And with thee faint and rest—  
Sometimes with bleeding feet and rocky pillow,  
But sometimes against thy breast.

And that is more in keeping with God's wisdom,  
Who made this changing world;  
'Twere strange, indeed, if in the growth about them  
Souls lived with pinions furled.

Therefore I know if I am thine in friendship,  
As thou hast promised me,  
I must forever change by endless effort  
Towards white divinity.

As she finished, the tears called out by her responsive sympathy glistened in her eyes, and she sought by a merry laughter to conceal them.

"Did you ever hear the legend of that cliff?" asked her attendant, pointing to a perpendicular escarpment, made by the cutting of the river, a hundred feet or more in height.

"I was not aware this prosaic stream had a legend; will you not relate it?"

"A great many many years ago when the red man dwelt undisturbed here on the banks of this favorite river, and his canoe cast its shadows in the water as ours' now is doing, there came a famine. The scant supplies failed, and the hunters returned, like Hiawatha, empty-handed. The medicine-men met in council, and declared the great spirit offended, and that he demanded a sacrifice no less than the fairest maiden of the tribe. That meant the chief's daughter, and all eyes were turned on her. Would she sacrifice herself for the salvation of her tribe? When the blood of the maple should be stained by the March sun, it had been fixed that she should wed the most famous hunter of her tribe. She had already embroidered, with the quills of the porcupine, skirts and jacket. She would be royally arrayed, and her father had given her furs from fierce animals, the wolf, bear, and the panther, such as no other maiden could boast of. She heard the words of the medicine man, and retired to her father's wigwam; arrayed herself in her best garments, and singing low the death song, ran to the top of this cliff and cast herself headlong into the water."

"Did they save her?"

"Why should they? Her death was desired. It would bring fish to the stream, deer into the forest."

"That lover of hers! Surely your story is not complete unless he plunged in after her."

"He did not, at least it is not so related, nothing, in fact, is said of him. Probably he found another bride and forgot his first love. That is the usual mode."

"You forgot to give the name of this girl who ought to be sainted?"

"I did not forget, for it is lost like that of ten thousand other names, belonging to heroes and heroines. She ought to have a monument on the brow of the cliff."

"What good to monument the dead? She was a savior, and can you say that having given all she had for her tribe she is not as worthy as the Jesus you hold in such reverence who 'died no more'?"

"Christ was more than man, and his sacrifice was greater, as God is greater than man," replied Miss Stanwick hesitatingly.

"If we idealize the Christ principle resolving it into self-sacrifice, doing all for others, into the subjection of selfishness to love, then the world is full of saviors, and the brightest deeds of history are theirs. You yourself are seeking to become one."

"You make light of a sacred subject," she replied reprovingly.

"By no means, I draw a true parallel, and exalt your purpose. Yet," he continued, hesitatingly, "I ask you, I have no right, it is true, to do so, are you still determined to enter the missionary field?"

"What should affect me otherwise?"

"I know of nothing that should, yet I hoped you had at times doubted if you were called."

"I will be frank with you, I have doubted. I have thought at times I was tempted like the savior."

Canning took heart at this innocent confession.

"To what country would you go?" he asked.

"To Africa, for the people are there most in need."

"And be burned to death in a year with fever! Your life is worth a thousand Africans, even after you have them converted! Why not turn your attention to the heathen at home. There would be less risk of life, equal honor, and more valuable gain."

"At home?" surprised.

"At home." His tone became serious. "I am in every sense of the word a heathen; convert me."

"I have often thought how valuable such a conversion would be for the Church and for yourself, but I dared not dwell on it. How might I convert you?" She looked into his eyes with that far-away, wistful expression which so often had perplexed him.

He took her hand and said in suppressed voice:

"Why should we misunderstand each other? Do you see the roof above the fringe of trees on that hill-top? As you know it is mine. If I say to you that your opinions will be held as sacred as I have held them, and your going and coming as free as now, will you call that home yours?"

With a woman's intuition she had expected some declaration, which she would guard against, but the announcement had been led up to unconsciously to both and she was unable to reply.

"The believing wife shall save the unbelieving husband," he continued. "It is not a matter of to-day with us. We know each other better than may fall to our lot to know any other. I do not seek to overbear your inclinations by persuasive words, yet were you to say yes, my cup of life would overflow."

She placed her other hand in his, looked up with eyes no longer veiled, and said in tremulous voice, "Yes."

Almost with the saying there was a crash of thunder in the west. Black clouds, swiftly scurrying, arose above the hills, and the sigh of winds was like a shiver of pain from the trees. Strong arms were useful, and before the April clouds brought the weeping rain, they were in safety.

(To be continued.)

[WRITTEN FOR THE LIGHT OF TRUTH.]

## HYPNOTISM OR PSYCHOMA.

E. D. BABBITT, M. D.

Nearly every physician in Christendom was reviling the cause of mesmerism or the magnetic sleep until Dr. Braid, of England, having ascertained that it was true, gave it the sanction of the Greek word hypnotism, after which it soon gained adherents from many quarters. One reason why Dr. Braid became popular was that he was just about as superficial in his ideas of the fine forces as the rest of the medical profession, and thus did not shock them or wrench them from their narrow ruts. It pleased them, for instance, when Braid denounced Mesmer for declaring that magnetism is a real substance, a fluid that goes forth from the magnetizer to his subject, but in this very thing, Mesmer, notwithstanding some weak points, was head and shoulders above the whole of them. It is fashionable for our so-called scientists to pronounce magnetism, electricity, light, nerve-force, heat, etc., mere impalpable nonentities, or motions of the ultimate particles of matter, without the most distant idea of what causes these motions. If a maelstrom draws a vessel into its vortex, if the wind sweeps away trees and buildings, they know at once that the water and the air have this power because they are fluids and they have weight as well as motion. Challenge them to produce a force in the whole known universe that is not a fluid possessing weight, and they will fail. But when they come into the invisible or unknown world they seem to think that another law prevails, that somehow the universe is at war with itself, forgetting that unity of law is absolute and universal. They think that in a great magnet a force called magnetism has been able in some cases to draw ten or twenty thousand pounds, and all this without being fluidic or without having weight; in other words, it is impalpable! Does not this show that our men of science, however wonderful their achievements in certain directions, are mere children when they come to reason on general principles?

Building on nature, then, we may be sure that the ordinary ferro magnetism is a fluid possessing weight, and that this fluid is thrown into electrical whirlwinds that reach outward to draw its appropriate objects to itself. In the same way we may be sure that animal magnetism, psychic magnetism, and other grades of magnetism are fluids, possessing in some cases an attractive power, which will reach to vastly greater

distances than the forces of the ordinary magnet, which according to Baron Reichenbach's experiments were felt by sensitive people several hundred feet away.

Hypnotism is now admitted and established among the scientific circles of every civilized nation, and even professorships of psychiatry and psychology are beginning to be established. Thousands of experiments with marvelous results have been made, multitudes of people have been more or less revolutionized in their physical, mental, and moral conditions, and marvels of the human mind in the form of psychometry, clairvoyance, and many other things have been revealed. In some instances stupid intellects have been made active, drunkards have been saved in conditions that have been considered hopeless, insane, hysterical, sick, and morbidly nervous persons have been relieved in a great number of cases. Liebaud put several thousand school children into that condition and declares that it improved them in every case. It is only the case-hardened old fogies that can not see the grandeur of its possibilities.

Charcot and the other eminent European scientists who have experimented most extensively in hypnotism, seem to be utterly ignorant of the philosophy of the condition. I can only say here that it is a condition in which the psychic forces gain a predominance over the ordinary animal or mental ethers. The psychic brain and the psychic ethers with their lightning activities constitute a higher realm of power than that which ordinarily rules, and when under their sway the will-power can almost abolish disease and perverse conditions of mind—can hold the sensor and motor nerve forces so in abeyance as to prevent sensation or motion in different parts of the body.

Hypnotism simply means sleeps, and is not a correct name. Psychic sleep or sleep held by psychic force is what is meant and the word psychoma (psychicoma) would be more correct.

The suggestion that only physicians should be allowed to experiment in this psychomic field is despotic and absurd, especially as doctors have been among the last to come into this field, and those constituting the regulars have received an education which renders them materialistic in their bias and slow to understand the fine forces.

N. Y. College of Magnetism.

[Reported for the LIGHT OF TRUTH.]

## INSPIRATIONAL TEACHINGS.

MRS. MARY J. COLBURN.

[The lessons, of which the following is the first, are from a band of ancient spirits whose names are withheld. They were given orally and taken carefully down by an amanuensis, word for word, as they fell from the lips of the medium. The medium, Mrs. Mary J. Colburn, will be remembered as an able worker in the cause twenty years ago. Advancing age compelled her to retire from public labor, and for the past eight years she has been blind and extremely deaf. But with eyes and ears closed to the sights and sounds of mortal life she has become more keenly alive to the touch of the angels and more passively receptive to the higher truths that come only from exalted intelligences on the immortal side. The work was completed nearly three years ago, but to any steps hitherto taken toward bringing it out the authors have said: "Not yet, the world is not ready." But now, with their consent and approval, it will be laid before the public in the columns of this paper.]

### INTRODUCTION.

The grandeur of the spirit world invites us to new fields of research, but the desire to aid humanity up to a higher plane of thought and action brings us back to earth, and gives us nearness to mortal life. We ask you to lay aside your creeds and preconceived opinions, and give careful attention to the outline of a system of philosophy to which we have devoted centuries of study.

### LESSON I.

Your scientists accept many truths as self-evident. They tell you the whole is greater than any of its parts, equal to the sum of all its parts; that three times three can never be more or less than nine.

We affirm that *duration* is unoriginated and limitless. Carry your thoughts backward as far as you will, there is no beginning. Count as many eons in the future as you can enumerate, and *duration* continues.

We affirm that *space* is unoriginated and boundless. Fix your eye on the most distant star visible in the heavens, and *space* is beyond.

We believe that *matter* is uncreated and boundless as *space* and *duration*; and that force, either as light, heat, electricity, or some other modification, is ever active, changing the condition of matter.

We believe the law governing the material universe is no arbitrary enactment, but an immutable necessity.

Water as a liquid descends and as vapor ascends, and nothing can reverse the order.

Cavil if you will, criticize as you please, and refute if you can. Science is pathway to the temple of truth where dwell wisdom, holiness, and happiness.

### LESSON II.

Now let your imagination play with the problem of world formation. We believe matter in its most attenuated form permeates the seeming void of space. Upon this light moves in every direction. Out of this substance worlds and systems of worlds are evolved. Into it the indestructible elements of dissolving worlds are turned. It is evolution and dissolution, dissolution and evolution—a perpetual series of transformations.

We must make our own starting-point, and we will commence at a time when our solar system was in a gaseous condition. Grasp, if you can, the idea of a globe whose diameter exceeds the diameter of the orbit of the most distant of our planets, turning on its axis and moving in space. Count as many eons as you please for the formation of each of the exterior planets, until you reach the epoch when our earth, thrown from the central mass, commenced rotation on its axis, moving in its orbit as the younger member of the planetary family.

Let the geologist measure the period required for the cooling of the surface of this heated ball and for the deposit of the various strata of primitive rock, until we reach a solid globe. Now picture to yourselves huge mountains, ranges of naked granite, vast plains of burning sand, oceans tossing their billows upon the heated shore—the whole surrounded by an atmosphere dense with the vaporous elements of succeeding formation—a sense of desolation such as mortal eye never beheld.

(To be Continued.)



## OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH.

## DOES HONESTY PAY?

H. D. BARRETT.

As the bright New Year, with all its alluring smiles of hope with its golden promises and fond anticipations of success dawning our eyes, is now before us, it is well to pause for a time to glance in retrospect over the year now gone from earth forever. Did we not last Christmas stand facing the then New Year with the same bright hopes, with the same glad rejoicings in our hearts as we do to-day?

How many of those hopes have been realized, how many promises fulfilled, how many anticipations of success or pleasure have borne fruit during the year of grace, 1892? These questions present themselves for thoughtful consideration as the holiday season approaches, and amidst the festivities of Christmas we must give heed to the lessons these questions contain for us all. One by one many of us have seen our brightest hopes fade and die, the promises held out to us as then have only proved to be illusive phantoms, ever receding as we approached, or attempted to approach them, while the anticipations of worldly success and social pleasure have proved to be only phantasies of the human mind, mere shadows that we mistook for realities.

In the religious world it has long been held by certain classes that every misfortune, that befalls an individual is visited upon him because of some sin he has committed. That idea is largely prevalent to-day, and passes almost as current coin in the thoughts of the masses. The various failures in business, the cyclones and floods that have made such havoc during the last twelve months are but the manifestations of the displeasure of some Almighty God frowning upon a sinful world.

Such would be the logic of the great majority when they were brought face to face with the failures of men to achieve success in their various spheres of action. That there is a cause for these failures we as Spiritualists must admit, but we would not ascribe it to Providence in the sense that religious bigots do.

Last Christmas thousands of human beings stood facing the future with sublime courage, hoping against hope, that the goddess *Fortuna* would smile upon them during the coming year. Their hearts were softened in love towards all their fellow-men, and under the enchantment of hope's bewitching smile, they rejoiced in the promises the future held out for them. "Peace on earth, good will toward men," was on every tongue, and good resolutions were formed, whose ultimate purpose was the realization of this beautiful ideal.

To-day, as these people review the work of the past year, they find themselves repeating the scenes of last Christmas time. Their path has been one of thorns, tearing them as they passed on, and leaving them wounded and bleeding in spirit as the year closes in. The hungry ones are yet looking for food, the homeless for shelter, and the heart-sick and weary are sighing for that sleep which knows no waking. The young men or women who started out to earn their own living by honest labor have found how empty are the promises of so-called friends, and that the world makes honesty all too hard for every struggling mortal, the admonition to be honest for *right's* sake, even though followed out conscientiously, has brought with it financial failure and ruin.

All around them they can see those who are on the way to great financial and social successes, through a policy whose ethics will not stand testing, and the comparison between their own condition and that of the so-called fortunate ones is not favorable to an affirmative answer to the question at the head of this article. Again, in the religious world, standing behind pulpits and on the liberal platforms, are those who are there for the *money* there is in them, who are arch-hypocrites at heart, rejecting to themselves the very doctrines they zealously preach on Sunday. Dishonesty in business and hypocrisy in religion seem to be at a premium, and win fame and fortune while their honest competitors are ground to powder beneath the pitiless wheels of the juggernaut of fate.

Again, if the zealous Christian, who, last yule tide, resolved to do good to others for Christ's sake, was asked by an honest worker, struggling under a heavy burden of toil and care, for a favor, for a lift over some rough place in his path, the question of pay in dollars and cents would have to be settled before the favor could be rendered. A feeling of suspicion is thrown out by all such, suspecting the motives and principles of all men, for no reason at all, unless it might be the misfortunes that have been the lot of those upon whom fortune has not smiled in kindness. But let a gambler in stocks, a dealer in mortgages on the houses of the poor, or a railroad king ask a favor of a Christian, and his heart and purse fly open at once. What an antithesis is here? "Be honest for policy's sake; keep within the pale of the law, build up a fortune, and all is well."

Does honesty pay in these cases? When a man sees his family suffering for food, when disease is wasting their bodies for the want of medicine, when misfortune follows his every venture, can he be blamed if he feels that *honesty does not pay*?

The new year is coming, and these scenes will be re-enacted. Many a man will fail in business because no friendly word of warning, or sympathetic counsel was given him by some one with more experience. Sickness and death will visit many homes because Christian charity can only favor those who will do the bidding of the ones dispensing it. Moral and social ruin will come to young men and women because of the coldness of the world, and the willingness of those favored by fortune to recline at their ease with no thought to their duty to their fellow-men.

With such examples before us, it is not surprising that so many conclude that honesty *does not pay* in any sense, and that hypocrisy and deceit are so prevalent. "Man's inhumanity to man makes countless thousands mourn," but it also makes the moral wrecks, the hardened criminals, and wretched misanthropes everywhere to be found among men.

If the world makes honesty in business and sincerity in religion so hard to attain, is there nothing left for those who are longing for the good and true things in life?

Emerson says, "Nothing is sacred in the end but the integrity of my own soul," and if those who love truth and goodness will remember this maxim, they will find that *spiritual honesty* will always pay. Let the world frown, friends fail us, and misfortunes dire come upon us, if we preserve the sanctity of our own souls, we can realize in the word of the spirit, that *honesty does pay*.

If Spiritualists and Liberalists in general will only hold that thought in view, keeping ever before them a high ideal of truth, love, and purity, they will not forget to lend the helping hand to the man who needs aid in business, they will cease to frown upon those less favored by nature, and will be ever ready to help those who are trying to help themselves up the ladder of fame and fortune to the heights of true success. Loving counsel will be given to the erring, comfort to the suffering, hope to the sorrowing, and helpful words to all whose aims and purposes are such as will merit them.

Spiritual honesty pays, but it can only be made manifest by practical work in this life. Next year let us be able to look back and see that we have done something towards real-

izing the hopes and ideals that Christmas creates for us. Let us strive to be honest, thoughtful, industrious in all our efforts, thereby setting good examples for our neighbors, and making it possible for us to preserve sacred and inviolate the integrity of our own natures. Let us help to feed the hungry, clothe the naked, minister to the sick, educate those in moral darkness, and clear away the clouds of superstition. Let us demand pure lives, upright characters in our public teachers, thereby setting the seal of our approval upon honesty and sincerity in religion, and we will have accomplished something in the way of realizing our ideal.

Christmas is here, and while we rejoice in the good things it brings, let us not pursue the shadow instead of the substance and forget the practical side in our fond worship of the ideal. Let us remember that deeds, not words, are what tell in life, and that we can only live purely and truly by keeping pure the soul, the real man within us. Let us give sympathy and love to all who are in distress, and assist those who have erred to rise upon the "steppingstones of their dead selves to higher things." In a word, let us be *honest* with ourselves, true to truth, and our highest convictions of right and duty, and then we can follow the new golden rule, which reads

"DO ALL FOR OTHERS."

"Oh, my mortal friends and brothers!"

We are each and all sinners;

And the soul that gives most freely of its treasures hath the more;

Would you lose your life? You find it;

And in giving *love* you bind it.

Like an amulet of safety to your hearts forevermore!

Lily Dale, N. Y., December 17, 1892.

Written for the LIGHT OF TRUTH.

## PLEASANT READING. No 4.

BY ARLINGTON.

In reading the papers I now and then come to a bit of news, a wise saw, a pungent item, which I want to enjoy with some friend, or call his attention to. I am so situated that I have no such friend to order. What few I have are far off, and I consequently have to enjoy the reading selfishly to myself. It is a pleasure under these circumstances to jot down the attractive features with such comments as I would make if some one were patient to listen, and there is the added advantage that I can have all the time and no one can trouble by talking back. Thus I have the privilege of the pulpit, where the people may hear but must keep their mouths shut.

It is pleasant for the preacher who has a weak cause, and is conducive to that harmony which is the delight of stagnation. The ocean is proverbial for its warring elements, and its waters sparkle like crystalline emerald. The oozy pond is a quiet place where the elements repose in harmony, and the conditions are congenial to decay and malaria. There is poetry and poetry. Why should any one attempt bad rhyme who can write good prose? That is a conundrum that has not been answered. Unless poetry has that indelible essence or quality which makes it such, it is of no value. It must be exceedingly good or it falls as far the other way. What that essence is has never been found out by the critic. Few writers have reached the mark, and many of them only in a single effort. Grey touched it only in his "Elegy," Howard Payne in "Sweet Home," Mrs. Howe in "The Battle Hymn."

The poetry of the newspapers and magazines as a whole is simply stuff, ground out by machine process, construction taking the place of the living thought. Now and then, however, a clear crystalline gem glitters brightly from the drift of waste on the shore of the seething literary sea. Such a one is the following by Shetterley in the *Home Maker*.

My dead love came to me and said:  
"God gives me one hour's rest  
To spend with thee on earth again;  
How shall we spend it best?"

"Why, as of old," I said; and so  
We quarrel'd, as of old;  
But when I turned to make my peace  
That one short hour was told.

How often we are careless of our best and most loved, and yet were they from our mortal sight we would give all we possess and journey to the farthest part of the earth for one word assuring us of their remembrance. Oh, if we cherished the living as we would the dead! We leave untasted the full cup of sweet kindness and waste the hour in idle words. There is philosophy as well as poetry in this stanza of Emma R. Tuttle:

I wonder if deep aspirations  
Will bring us the things we require;  
Or, still as just a compensation  
For acts, we grasp what we desire.  
I know there will be joy in living  
Unknown in this bee-hive of self;  
There will not be tending or giving,  
But each man must work for himself.

Exquisite in sentiment and feeling is this tribute to

MY MOTHER'S HANDS.  
Such beautiful, beautiful hands,  
They are neither white nor small,  
And you, I know, would scarcely think,  
That they were fair at all.  
I've looked on hands whose form and hue,  
A sculptor's dream might be,  
Yet are these aged and wrinkled hands  
More beautiful to me.

Such beautiful, beautiful hands,  
Though heart was weary and sad,  
These patient hands kept tolling on  
That children might be glad.  
I almost weep with looking back  
To childhood's distant day,  
I think how these hands rested not  
When mine were at their play.

Such beautiful, beautiful hands,  
They are growing feeble now,  
For time and pain have left their work  
On hand, and heart, and brow.  
Alas, alas! the nearing time,  
And the sad, sad day to me,  
When 'neath the daisies, out of sight,  
These hands will fold be.

But oh, beyond this shadowy scene,  
Where all is bright and fair,  
I know full well these dear old hands  
Will palms of victory bear,  
Where crystal streams, thro' endless years  
Flow over golden sands,  
And where the old grow young again,  
I'll clasp my mother's hands.

Ingersoll is not all-sided. He is really quite *one-sided*, and in his criticism on the Churches he fails to give credit for the labors of the critics who are slowly emancipating them from creedal bondage. The following is strong language and commendable to those Spiritualists who think the Sunday-school as desirable for their children as the Progressive Lyceum.

"Every Sunday-school has for its object the crushing out of every germ of individuality. The poor children are taught that nothing can be more acceptable to God than unreasoning obedience and eyeless faith, and that to believe God did an impossible act is far better than to do a good one yourself."

The most objectionable feature of the Sunday-school is the worthlessness of what its promoters put forward as most valuable. To a practical mind the doings of the Bible characters are of no more value than the wars of the Crow Indians before the coming of Columbus. To devote a Sunday service to the consideration of the way a shepherd fleeced his father-in-law by scaring the cows into having spotted calves, is far from a moral, even if a sacred historical lesson.

Push forward the Lyceum movement. Let societies adopt the program given each week in the LIGHT OF TRUTH with such changes as desirable, and have a place where our children when they ask for bread will not be given a stone.

## SUNDAY AND THE JEWISH SABBATH.

F. H. REMIS.

Human experience, aside from religious considerations, has demonstrated the necessity of stated periods of rest. In all well-regulated communities, it has demonstrated the necessity of setting apart one day in seven, in which, by common consent, the members of such communities should abstain as far as possible from the ordinary pursuits of life. It has demonstrated, that in this way only is the greatest good to the largest number, physically, socially, and morally, attainable. If these premises can be maintained, then it would seem to logically follow that the civil law should recognize one day in seven and regulate its reasonable observance. If all persons need one day in seven in which to rest; if it is a physical and moral necessity; then it logically follows that the conditions necessary to its enjoyment, should be enforced. I have no moral right, and should have no legal right, to follow any pursuit or calling on such day of rest which would interfere with or impair my neighbor's right to enjoy it for the purposes to which it has been dedicated. The only reason for recognizing Sunday in preference to any other day, is, because it has been hallowed and consecrated in all civilized communities by so many preceding generations of man. There is no divine command for the observance of any particular day. But there is a divine command, revealed in human wants and needs for the observance of some day. The choice of this day rests only on custom and religious usage supported and sustained, whether wisely or unwisely by civil law. The Jewish Sabbath rested on a pretended divine command, promulgated amid the thunders and lightnings of Mount Sinai. Sunday does not. There is nowhere any precept or command outside of Church creeds and civil law touching its observance. Whatever force or weight the fourth commandment in the decalogue might once have had as a divine command, it has none whatever now. It has subverted its purpose, and, to the great majority of mankind, is to be numbered among the things that were. It is obsolete. In the discussion in the United States Senate, pending the question of opening the World's Fair on Sunday, a senator sent to the clerk's desk to be read for the information of that august body, as settling that vexed question, the fourth commandment. He didn't know any better. Outside of the Westminster Confession of Faith there is not a shred of authority for substituting our Christian Sunday for the Jewish Sabbath. They are separate and distinct institutions. They are essentially different, both in origin and purpose.

The Jewish Sabbath had its origin in the Jewish conception of creation. They believed God created the world in six days and rested on the seventh. If God had performed his creative work in six days and rested on the seventh, man should commemorate this creative work by laboring six days, and his rest by resting on the seventh day. According to this primitive Jewish conception, God commenced his creative work on the first day of the week; so that the very reason given for keeping the ancient Sabbath would be contradicted by changing it to the day God's creative work commenced—according to the Jewish idea. Therefore, the commemoration of another event (the resurrection) on another day was a practical annulment of the fourth commandment. There is no word, precept, or law anywhere in the New Testament indicating any substitution of the Lord's day for the Jewish Sabbath. On the contrary, there is abundant evidence that both days were observed for many years contemporaneously—the Jewish Christians observing the Jewish Sabbath, and gentle Christians observing the Lord's day. Finally the Jewish Sabbath lost its hold upon the Christian Church and the Lord's day prevailed. The passages in the Bible referring to the Jewish Sabbath have no more application to the Lord's day than they have to the fourth of July. The old Sabbath was peculiarly a Jewish institution. The Lord's day is a Christian institution peculiar to the new dispensation. No precise rules were ever promulgated as to the particular manner of its observance. It needed none. It is characteristic of the gospel itself, which does not proclaim a religion of rigid and precise rules. Nowhere in the New Testament do we find any law or precept requiring its observance at all. It rests upon the central fact of the new dispensation, the resurrection. This is its sole authority. It breathes the spirit of freedom and immortal life.

As for myself, I believe in one day's rest in seven. Not because I think God has commanded me to keep any particular day; but because I feel the need of intervals of rest from the labors, cares, and anxieties of the six days in the week. Human necessity is essentially a divine command. It demands a hearing; and if not obeyed it inflicts its penalty. If the usages of civilized society had set apart any other day; that other day would have answered the purpose just as well. Sunday is the most fitting day of rest, because, by long centuries of usage, it has come to be in sympathetic accord with well-ordered social conditions. I have no sympathy with that class of iconoclasts which would obliterate all Sunday regulations. Notwithstanding unjust and unmerited punishment of its violators for conscience's sake, I believe there is no day which has done so much to soften, ameliorate, and elevate our common humanity. There is no day which suspends so many tasks and lifts from the struggling poor so many heavy and grievous burdens. It is as has been said, "The poor man's day." For the sake of the toiling millions, if for no other reason, let there be no Mexicanized Sunday in these United States. To those condemned to incessant toil, and they are the vast majority; Sunday, under their cruel and relentless condition, is the lost refuge of hope. Stay the vandal hand! Let there be one day of rest consecrated to the sore needs of a long-suffering humanity.

(Written for the LIGHT OF TRUTH.)

## MATERIALIZATION.

C. W. PENNVL.

For the benefit of careful investigators, whether believers or not in the truth of materialization, will you allow me, an old Spiritualist, space to say that as far as I have had an opportunity to judge, and without disparagement to other mediums, that the materializing seances held by W. W. Abers, both at my brother's house, 418 West Sixth Street, Topeka, Kan., and elsewhere are eminently satisfactory in their results.

In company with some of my warmest friends I attended a seance on November 25th given by W. W. Abers, at 1608 East Third Street. Some fifteen people of both sexes had gathered there. After appropriate playing on a guitar spirit forms of adults and little children alternately issued from an adjoining room used as a cabinet. Many of the spirit forms were recognized by those present. A very remarkable event of the evening occurred soon after the medium had taken his seat. A female spirit, smaller than the medium, came from the cabinet, dressed in a robe as white as snow, walked directly to the middle of the circle, danced to a lively jig played on the guitar, and repeated this several times during the evening. We learned afterwards from Mr. Abers that she was a Spanish girl and one of his cabinet controls. Many were called to the cabinet several times, once by the medium's principal control, Dr. Read, who desired an introduction to all present. Many other spirits who are often said to control at Mr. Abers' seances also greeted us cordially.

Mr. L. Hamond some time afterwards was requested to come up to the aperture (a curtain hung over the doorway,

and which was swung to one side) where he had a full view of the face and body of his wife, who only a few months ago passed to spirit life. He as well as others recognized her familiar countenance at once, which seemed very gratifying to her. She talked to him as natural as if she were in a form of flesh. Another female spirit followed one of a darker hue whom we learned afterwards was an Indian girl, also one of the medium's controls. Just before closing a spirit draped in white glided out and proceeded to weave a scarf of lace from the air, and many had the pleasure of touching it. But the most remarkable event (at least to me) occurred at a seance with the same medium some weeks previous to the one mentioned, at my brother's house. Father, who has been in spirit life quite a number of years, walked out, took a chair, sat it in the middle of the circle and called for brother, little seven-year-old girl to be seated. He, standing at the back of the chair, kissed her and gave her some advice concerning the future, and then dematerialized in full view. Other visitors at this seance had just as convincing tests as we had. Now, should it be asserted that that which we are claiming as materialization is simply transfiguration, when difference does it make as long as it is phenomena of a nature that proves the immortality of the soul? If transfiguration were once understood it would place the doubter at rest and save many a medium from false charges, though I am satisfied beyond all doubt that I have seen forms of departed ones far outside of any cabinet, independent of the medium.

I believe in materialization. Transfiguration, however, may be more common—may come within the abilities of many spirits and mediums, who though at times and under some conditions are able to execute materialization, at other times can get no farther than transfiguration. When this occurs it is not from fraud or fault on their part, but necessity. Therefore no blame should be attached to them either for announcing that materialization is in purpose or for failing to attain proposed results. Even admitting that a large part of the wonderful presentation of spirit features is but transfiguration, should they not be as welcome under one name as the other?

I have no hesitancy in declaring that Mr. Abers is a genuine medium through whose instrumentality the spirits of the so-called dead can and do manifest to their earthly friends. Those who feel interested enough to visit such a medium, and who comply with the conditions required, will be wiser for it.

Written for the LIGHT OF TRUTH.

## PREDICTIONS FOR 1893.

MRS. LIZZIE HARTMANN.

Every one understands that the movements of the stars can be predicted with great certainty and accuracy. There is perhaps no one living but indulges in random predictions almost daily regarding the ordinary affairs of life.

Astrology, however, reduces prophecy in general to a science. I am not an astrologer, but being a medium I enjoy the favor of spirit astrologers whom I tested many years, and have in previous years published their prophecies.

Here I give my predictions for the coming year. I have reference to occurrences of universal and not those of mere local or passing interest.

The good things in store for us will encourage progressive people in their aspirations for the general welfare. The evils to come should awaken careless and selfish mortals to the importance of seeking knowledge. Because knowledge of the right kind once universally understood, would enable man to provide against every disaster.

Early in the year there will be a great stir in scientific circles, and probably the introduction of a wonderful invention. There will be great fluctuations in trade causing much poverty and want.

There will be great agitation of the labor question and widespread discussion respecting the rights and duties of the rich and poor, in which the most irreconcilable opinions will prevail between the two classes. There will also be unusual discussion of religious and political questions.

During the coming year foreign nations will not be at peace. There will be serious trouble between Russia and China. In Ireland there will occur unusual political troubles and disasters.

Queen Victoria will have a long illness and probably will not be strong again. When she passes out she will go suddenly.

An emperor will pass to spirit life in '93. One great man will die a violent death. Three of our great American statesmen will die.

There will be many sudden deaths in our country, and an unusual number of suicides.

Children will suffer from throat troubles more than any other way.

Numerous cattle will be carried off by disease.

Many people will lose their lives by carelessness and by accidents.

There will be two great railroad disasters. Great shipwrecks will occur in February and March with great loss of life.

Two of the greatest fires will be in the United States, involving great loss of life as well as property.

A great cyclone will sweep over the northwestern part of our country.

Altogether 1893 will not be a very favorable year for human happiness, many of the rich will fall, while many others will rise to glory and fame.

Two wonderful inventions will be made in '93, and much new knowledge of great value be gained by study.

Among the important wonders of the year will be the operation of a great railroad by means of electricity.

In the United States great treasures will be found in the earth. Valuable mines will be found in South Carolina. Much gold will be found in West Virginia. In the State of Ohio there will be found in abundance oil, iron, lead, silver, and gold.

Natural gas exists less than a hundred miles from Cincinnati, and the time will come, sooner or later, when this city will be supplied with it.

THERE is a little disturbance in the air concerning two Canadian revenue cutters which are said to be counterfeiters, or war vessels in disguise, contrary to the treaty between this government and Great Britain. It is believed that they are intended to destroy our lake cities in the event of a misunderstanding. It should be remembered, however, that a revenue cutter to-day has grown to be a war vessel by natural evolution, while the latter has grown to be a floating battery or fortress. Six and twelve pounder guns are no more in vogue, and the meanest of to-day is better than the best of the past. Let Uncle Sam do likewise, and prove that our revenue cutters are subject to growth as well as our neighbors, at the same time give them to understand that for every city—nay every house—that is destroyed in undue haste during a temporary unpleasantness, two will be destroyed on the Canadian side. We certainly will have far less trouble in raising troops to overrun Canada than Great Britain will have in bringing troops over here first to prevent it. Burning our cities is a game that two can play at, with odds in our favor a hundred fold. Let Canada keep cool and come into our union of States as a protection to herself. This will be much nicer than a "naughty" war.



## Spirit Message Department

## OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2:30. Seance begins at 3:00. No one admitted after services have begun. Questions to be answered from the platform will be received upon these conditions: 1. They must be germane to spiritualism. 2. Must contain one inquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. Mrs. A. E. Kinsay, Medium. Mrs. J. C. W. Wright, Chairman.

In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns. All communications concerning this department and questions from abroad must be addressed to Room 7, 26 Race Street, Cincinnati, O.

## REPORT OF SEANCE.

Tuesday, December 27, 1892.

## PROLOGUE.

Angels, we call to you this afternoon out of the fullness of our hearts and ask you to come unto us so closely that we may each feel your loving influence, and may your love uplift us out of the many conditions which surround us. May all feel and know for themselves that this life is eternal, and may they through your presence understand better what life is; may they realize that, although the loved ones have passed out of sight, are ever near in spirit, trying in every way to help them. And as we look up and ask for this help which you are so willing to give us, asking for more and more of your love, and more light that we may understand self better, may you be able to give us all that we ask. May we become so pure in thought, so righteous in all that we do, that we open wide the doorway for the loved ones, who have learned more of the spirit realm, to enter and dwell with us, and may each one of us, who is striving to live the true life, feel that he is gaining day by day. May we, as we pass out of this room this afternoon, feel that it was good to be here—that we have held communion with our dear ones, and that we will join with them and say "Peace on earth, good will to men!"

## QUESTIONS AND ANSWERS.

QUES.—What do we understand by Moral law?

ANS.—As I look down into the earth plane and view all that is being transacted among men I oftentimes wonder if there is a moral law. Moral law should mean righteousness; righteousness should mean justice, and justice should mean truth. So, moral law is all that is true, all that is just, all that is right. And the man who lives to the highest of his knowledge, the man who lives right, the man who follows the dictations of his inner soul—that will tell him just what to do, just how to do—he will be a moral man. And friends, there are many, many differences in the opinion of men concerning moral law, and I have answered the best I can at this time. So, if you are true, just and righteous, then you are fulfilling the moral law.

QUES.—What are the best surroundings for mediums?

ANS.—Each one who is an instrument for the spirit world should be surrounded with all that is harmony and peace. They should have within their home-life sympathy. They should have all the care that you would give one who was only to be used for the holiest of holy missions. You should be careful not to tax them with care. You should be careful that nothing come to them which would control them in such a way as to cause them to become irritable or that should be in any way annoying to them. You cannot realize, possibly, the sensitiveness of a medium. If they are mediums for mental work, then all care should be lifted from them, for if they must think for themselves, if they must think for others, then is part of their power, as it were, taken from their mediumship. And I would advise each one of you, who contemplate developing, who desire to become instruments for the spirit world, to see that you overcome hasty temper, all of those things which would keep from you the higher and purer spirits. For like attracts like, and if you are of quick temper you will be very likely to attract a quick-tempered spirit, for death changes not the man. The spirit is liberated from the prison house and enters the spirit realm just the same as when here. So, as like attracts like, we would say to you if you desire the highest, the truest, the best, try in every way to lead a true, pure life, those who are around you should endeavor in every way possible to have all things at peace, to have no contention, and should the medium occasionally seem a little out of tune the instrument a little out of order, try in some way to place before her or him some beautiful picture or something that would carry them away from this feeling of discontent and into a position where they would feel happy. All things depend upon conditions. You cannot make anything perfect with an imperfect mold; you cannot make any picture beautiful unless you blend the colors so as to make a beautiful contrast. So friends, if you want the most perfect union, if you want the very highest, see to it that you live, as a medium, the most perfect life; and you who have the care of a medium, see to it that you do not place him or her where they will be continually annoyed, for if you do, you will break the cords and have harsh music. And friends, as we stand before you, we would say that none of your mediums to-day are surrounded by such conditions as they should have. They must struggle for themselves in order to obtain the necessities of life, and perchance for some other who is depending upon them; and whilst we are endeavoring on the spirit side of life to place our instrument in higher conditions, we oftentimes find those who are with them in the earth life, dragging them down from where we would place them. So friends, be careful, censure not, but if a medium seems to be not all you would expect, look for the cause, and see if there are not conditions in their every-day life that are detrimental to them mediumistically. The day will come when our instruments will be placed so that all care will be taken from them, so that they will know that there will be for them that which they will need. And, although the instruments always have confidence in those who care for and guide them from the spirit side of life, yet oftentimes, with all our care, we cannot keep rough winds from blowing against the tender plant. Therefore, love your mediums, stretch out to them a helping hand, and by and by your soul shall be made glad with perfect messages from the spirit side of life.

QUES.—There is a gentleman here who cures many diseases by laying his hands on the patient—especially cancer—and without the use of medicine. This power has been in our family for a long time, being handed down from father to son. Is there any way, outside of spirit power, whereby he could perform his wonderful cures?

ANS.—No. It is the spirit of good, or the spirit of God, manifested through this man. We have to-day many who have healed the sick by word of the mouth or by the touch of the hand, and yet without the power of the higher intelligences—of the spirits—who have passed over and learned of the laws pertaining to the disease and the healing of disease, they could not possibly heal the sick. It comes from higher powers, good or God, as you choose. It is the power of the spirit, and it is by spirits who understand all that spirit means. We talk of spirit, we talk of the power of spirits, we talk of many things which sound well, but how much do we know of the power, or of the power of electricity, or of the power of the wind; how much do we know of the power we exert over one another? And yet, that power, silent

and potent, does work. It is ever work, work, work. And, to day the mighty powers of the elements arise, to day the mighty power of the spirit is here, and they are bringing you up and out of your conditions, and by and by, when men are just, when they give up their selfishness, man will not be cut to pieces for the sake of science, as they say to-day, that they may learn more. O, friends, when you understand self, when you understand the laws that surround you, when you become more spiritual, when you become one with the Father, then can you do even greater things than these.

QUES.—A young man is suffering from an incurable disease which will inevitably result in insanity. If this man could and deliberately commits suicide to escape his horrible fate that awaits him, what will be his condition in spirit life?

ANS.—My friends, I would say it is far better for the young man to live on and on until by the law of nature he is liberated from the body. And I feel to say to those who have sent this question that as I go in spirit to view this case, that if the young man were to commit suicide he would be very very sorry. He would feel upon entering the spirit world that he had ushered himself there before his time, and could not enjoy the fullness of spirit life that he could if he endures a few months longer. Then he will be nearer the spirits that linger with him day by day trying to draw his thoughts towards them. I would have each one of you to know that no matter what conditions surround you here, it is always best to stay until nature breaks the chain and frees you from the prison house. O, friends, it is pitiful indeed to see how those who have been rash enough to commit suicide, are cast about as they enter the spirit world to find a resting place. It seems they must wait, and often times those liberated by accident for a long time seem to be in great unrest because of the suddenness of the change. So I would say to my brother, wait just a little longer and you will be liberated. No suicide can enter into his inheritance in that way. And as I look out and around you, and see the different conditions, I see in this room those who have been very near committing the rash act, but I would say, be patient, wait, all things will right themselves in time, and if you have patience and wait, then will you enter into your spiritual inheritance, for each one of you have an inheritance, and each one of you have a home, which you have made for self. That home is one of beauty if you have lived to your highest. If you have earned beauty, you will receive it; if you have perchance made some mistakes, by and by the pictures upon the walls of the home in the spirit realm will be exchanged for brighter and more beautiful ones, when you have earned them. So to day are you weaving the garments that you will wear in the by and by, and as you supply to the weaver Time a thread each day to be woven in, I hope there will never be a black thread of deliberate sin woven in. I hope each one of you will have beautiful silver threads and golden threads, and I hope there will be a beautiful diamond which will be placed there for the tears of sympathy that you have shed for some loved one—for some loved one that they have tried to help onward into brighter and more beautiful conditions. And, friends, as I look over this congregation this afternoon and see so many looking up with eager hearts to those who have passed on, I would say live in such a way that you may enter in, and rejoice and be exceedingly glad with those who have preceded you to the spirit side of life.

QUES.—Is it a fact that spirits are now bringing a strange influence to bear upon men, effecting thus our political and other institutions, and was the unlooked-for results of the late election due, in large measure, to a silent and unrecognized influence of spirits on the minds of men?

ANS.—The spirit world is impressing on the minds of men the necessity of a change in high places, and they are trying in every way to bring men up and out of the corruption into the purer life, to bring more purity into your public places, to bring men up who will stand by you in the hour of need. Now, I do not say that the spirit world did control the election, but I do say that they had divided the mind of the people in such a way that they had fallen off and out of the old way into the newer way, and some by force of circumstances voted different from what they had voted before. You must realize that if you want your land to prosper, if you want your government to stand, you must place at the head the very best material that you have. I as a spirit cannot say that the man who is about to take your presidential chair is one whit better, and I do not know that he is as good as the one that is just stepping out of your White House, yet I see many reasons why there should be a change, and I believe the spirit world did partly control the election by impressing upon men the necessity of a change, by impressing upon men the feeling that there was something coming in the near future that would need quick action. Many said that Mr. Harrison was too slow, and they wanted a man with more vim, and so they voted for Grover Cleveland. I hope and pray that he will not disappoint the people. But, friends, the spirits are more particular about holding together this free republic, and you must join together hand in hand and shoulder to shoulder to save your country. The time is coming when every man will have to stand up and proclaim the sentiments that he holds as the most sacred and which is that the flag of the United States of America shall float above all other flags in this country. And, friends, I will only go back a little ways when I say that flags were carried through your streets above the American flag. It was a pity this was permitted, but it was done in some of the cities, and it has roused in the people a thought, and the spirit world is impressing the people and trying to make them see clear and understand better all that which is going on around them. You have four years of change that this election will enforce upon you. At the end of this time you will be ready for another change, and by and by it will be neither democratic, nor republican, but American, for or against, which? Who shall rule your country? Shall it be Americans or foreigners? That will be the question, and men will have to join hand in hand and stand firm one by the other. Now, I am not denouncing the foreigners in your country; I am not denouncing anything, I am only saying that you will have to stand, and those who have come to this country and taken the oath of allegiance to this country dare not go back on that oath and the spirit world will see that they do not. That is what we are trying to do. We are trying to make men true to themselves, true to the country wherein they live, to make men understand that if they have come to America to become citizens they must submit to the law of America and its law abiding citizens.

## SPIRIT MESSAGES.

William Beck.

Chairman and friends: I am so happy this afternoon to be able to speak a few words to you; to be able to come here and send my spirit love to the loved ones in the far-away. I did not understand this great grand truth whilst I sojourned upon the earth plane, but I am glad that I tried to do that which was just and right, and after I passed over I found that I had earned a little happiness upon the spirit side of life; I found that I could look back upon my earth life and view many pleasing things. I found that one of the greatest pleasures upon entering spirit life was that I had done unto others as I would have others do unto me. It seemed I could view that part of my life and be very very happy indeed, but wherever I found selfishness it seemed to mar my happiness, and I would have to try in some way to reach the one whom I had

thus wronged. While I return this afternoon to send my love to those near and dear to me on the earth plane, I would say, try to forget self, try to do good from the sincere desire of helping another. Not to be admired, but for justice' sake. I am from Fort Wayne, Ind.

Sarah Babcock.

Chairman and friends: I also am happy to be here this afternoon. I scarcely understand why I should come to this place at this time; yet, I followed this gentleman in and it seems to be a goodly place. I am glad that communion with the spirits by the friends on the earth plane is possible. I was very earnest when I was there, and tried to make those around me happy. Yet, how often I can now see that I did other things which were not just what I ought to have done. I want my loved ones to know that I am happy and that mother rejoices and is exceedingly glad that she can draw near to them day by day, and enter into the home life and give them impressions that will help them. I want you to send my love to several of my own dear ones that still linger in the earth life. They are my children and my children's children. I was a Spiritualist and was eighty-three years of age when I passed out. I am from Columbus, Ohio.

Lucretia Wilder.

Did he tell you that he still clings to my memory. It was long years ago when he and I were young and loved each other. Does he think that my spirit grows weary, does he think that my love grows cold? Oh no, for each day I am with him, and I hold him more precious than gold. I could not if I could be afar off, for I love him and I send him this day my love greeting that he may know I was with you here. I love him most truly, and my spirit will be the first to greet him when he crosses the river and comes home to me. I am from Jennings County, Ind.

Sarah Staple

Desires to tell Mary Mahoning that she is alive and fully realizes as she never did before that Spiritualism is true. This spirit is from New Albany, Ind.

Lillie Keenan.

(Directing the medium's attention to the lilies.) Oh yes, the lilies are bright and beautiful, I know, and that is why they named me Lillie. When I was upon the earth plane, I was Lillie, my mother's little loved one. But her Lillie is ever with her, wherever she may go. I guide her, protect her, and I cherish each thought she sends unto me, and I bring her each morning a lily so beautiful and fair to see. But the way across the river is darkened sometimes by the fog, and I can not bring her the lily, but I bring her my love instead, and I tell each morning when I kiss her that the morning shall be bright, for her Lillie stands close beside her. So, tell mother that Lillie was here, that she sends this love message her lonely heart to cheer, and tell her by-and-by she will come home and dwell with us over here, for there are five who dearly love her and linger by her side. Ludlow, Ky., is my home.

George L. Cathoun.

I have not been very long on the spirit side of life, but still I am so happy and would have my dear ones know that I am happy and oftentimes with them. Tell them that I can see farther than they can, and I know that there is more and more interest growing in the hearts of the people day by day, and the desire to be better and better acquainted with this beautiful knowledge of spirit-communion. He comes with two others from the spirit side of life, and desires to send love to his mother, wife, and child. He is from East Liverpool, Ohio.

Betsey Cheney.

I am very anxious to send a love message to my friends. I passed out a short time ago. I was not a Spiritualist, and yet I want my loved ones to know I was here this afternoon, for I feel they have friends who will interest themselves enough to send the paper that they may receive my message. I belong to Lake County, O.

Mary E. Montague.

I am so glad to be here. I know it will be a surprise to some that I am here, but I desire to send a message to some loved ones who still linger on the earth side of life. This message is to five. My home was at Red House Shoals, Va.

## Verifications of Spirit-Messages.

(To the Editor of the LIGHT OF TRUTH)

In your report of spirit messages, in your issue of December 17th, Mr. Archer gives a message which comes home direct to me. I have a good and happy home in Portland, Oregon, where I have lived many years. Margaret my wife, spoken of by the medium, passed to spirit-life at Milwaukee, Oregon, in 1850. Myrtle and Connie (Constant) were children by my second wife, the age given being correct. Myrtle was a natural artist. Constant was bright and active as stated, and was instantly killed by the falling of an elevator.

Thompson was cruelly murdered and mutilated by Indians in California, in 1849. I knew him intimately, having crossed the plains in company with him in 1845. I fully recognize the truthfulness of the message as given. Never having met Mr. Archer, I desire to thank him for this priceless favor. With many kind wishes for the success of the LIGHT OF TRUTH. I am a friend and subscriber. J. H. McMILLEN.

Portland, Ore., December 23, 1892.

Written for the LIGHT OF TRUTH.

## CHRISTMAS FAIRIES.

From Homestead at East Branch, Mich., under date of December 26th, E. A. Pierson writes:

I am a "Homesteader," twenty miles from a postoffice, in the north woods of Michigan. Eight years ago at one of medium Herricks' seances in Grand Rapids I changed from a skeptic to a Spiritualists, and since that time have seen, heard, and felt many things. Eighteen months since I came here, and I find that although it is eight miles to the nearest settler from my claim, yet I have friends near me who do not wear the earthly form of flesh. On the night of June 27, 1892, my birth-day, my wife, who is not a Spiritualist, and I sat at the table reading. It was near 9 o'clock, and all as quiet as possible in the great forest, when all at once, apparently just outside the window, commenced the most beautiful singing in a female voice, so clear and bell-like that we were perfectly charmed and neither spoke until the music ceased, when, almost in one voice, we asked each other, "What is that?"

Here is a nut for Materialists to crack. It surely was no living human being in the woods where wolves, bear, lynx, and other wild animals abound at that time of night, and if it were we could have seen them, it being bright moonlight. The nearest public highway at that time was four miles away, and no person traveled that on an average once in two weeks. We were both in a passive mood and thinking of nothing of this kind.

Now, if it was not some spirit friends, what was it? The singing was perfect, more perfect than any human voice could be. Nor is this the first time I have been the happy recipient of such tokens of remembrance and love from those gone before. I should like to hear from the singer or any of my friends through the free circle. I hope the LIGHT OF TRUTH may enlighten every home in America.

## The Progressive Lyceum.

## Opening Song.

1. Ring out wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night,  
Ring out, wild bells, and let him die!
2. Ring out the old, ring in the new,  
Ring happy bells across the snow,  
The year is going, let him go,  
Ring out the false, ring in the true!
3. Ring out the grief that saps the mind,  
For those that here we see no more,  
Ring out the feud of rich and poor,  
Ring in redress to all mankind!
4. Ring out a slowly dying cause,  
And ancient modes of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.
5. Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good!
6. Ring in the valiant and the free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

## Silver Chain Recitation.

## DUTIES.

What are duties?

The obligation to obey the laws of our being.

How may they be divided?

Into physical, intellectual, moral, and spiritual.

Name the prominent physical duties.

We should obey the laws of physical health, eat pure and appropriate food, drink pure water, breathe fresh air, exercise and rest.

What are intellectual duties?

To cultivate the reasoning and intuitive faculties.

What are moral duties?

To respect the rights of others and hold their welfare equal to our own.

What are spiritual duties?

They are the essence of all the preceding, held in relation to man's future existence in mortal life.

To whom do we owe our first duty?

To ourselves.

Why?

Because it is essential to our existence.

Must such duty be selfish?

No, for it is not selfish to care for ourselves, if we take from no one by so doing, and having cared for ourselves gives us ability to care for others.

What is the next duty?

To care for those around us.

What is our duty to ourselves?

Self-reverence, control, culture.

What is our duty to others?

Justice, sympathy, charity, and love.

What is our duty as spiritual beings?

To love and cherish all things. The creative force of which is represented in the elements of our own spiritual nature.

What are these elements?

Truth, goodness, and beauty.

Where are they manifested?

In the mineral, vegetable, and animal world, and in their crowning excellence in humanity.

How shall we show our appreciation and reverence of these, and our devotion?

By seeking to understand the forces of nature, and ministering to and defending all helpless living beings.

What is an epitome of our duties?

We must be faithful to friends, dutiful to parents, gentle and kind to children, respect with charity all ages, nations, castes, and creeds; honor virtue, seek diligently after truth, and continue in right doing without discouragement from persecution or expectation of reward.

## Lesson. Suggestive Outline.

(NOTE:—In the discussion of the lesson it should be a fundamental rule never to be departed from that in which all are expected to express their views fully and freely, there must not be any indulgence in personality or antagonistic debate. It is the truth, not what any individual thinks the truth to be, that should engage attention.)

The lesson appropriate to the above recitation is physical and spiritual health, which may be used for a subject for the arrangement of facts and expression of opinion.

It is our duty to preserve health.

Happiness, culture, and the value of our work for ourselves and others depend on health.

Health, dependent on food, drink, air, exercise, sleep, recreation.

Is there a state of perfect health which is superior to any and all disease germs, or infectious causes?

There most assuredly is.

Can this state be easily attained?

It might were it not for heredity, which brings down to us the taint from remotest ancestors.

This can be eradicated by uninterrupted effort for many generations.

The importance of pre-natal influences cannot be too strongly represented.

To break a moral law is a sin, it is also a sin to break a physical law, and the result is more apparent. If one disregards gravitation he falls and is bruised; touches fire and is burned.

Is this true?

It is a sin, but not as great, for the moral is superior to physical.

## Closing Song.

## ONWARD.

1. Onward—onward! slow and steady;  
Be each footprint firm and deep,  
Bear your form erect and noble,  
While the narrow path you keep.  
Do the work which has been given you,  
Be your calling what it may,  
Bury not, nor hoard your talents;  
Labor with them, on your way.
2. Onward—onward! look not round you,  
At the laborer at your side;  
If you pause in idle dreaming,  
From the path your foot will slide.  
Yet help on your feeble brother,  
If he faint in doubt or fear,  
Let your love his spirit strengthen,  
Let your faith his spirit cheer.
3. Onward—onward! look beyond you,  
Keep the beacon-light in view;  
Let no idle word entice you,  
Lure you from the safe and true.  
Onward, with your heart ennobling,  
Soul refining more and more,  
Till it at the gate of heaven  
Drops the burden that it bore.



# THE LIGHT OF TRUTH,

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CINCINNATI, - - - SATURDAY, JANUARY 7, 1893

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Rejected MSS will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt.

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## HIGHWAYS AND GOVERNMENT AID.

Plans for the construction and betterment of the nation's defenses, the regulation of commerce and the opening up of new fields which shall augment the power and add to the aggregate wealth of the country, and at the same time give employment to the constantly increasing volume of wage earners, have for many years taxed the brains of our wisest statesmen.

Of late the enormous expense of maintaining the pension system, amounting at the present time to \$150,000,000 annually, has operated as an avenue for the distribution of a surplus revenue of the country, added to which have been the expenditures on the navy. These measures have occupied for the nonce the attention of Congress to the exclusion of other matters.

The growing demand for larger opportunity and more independence in industrial matters has resulted in Nationalism, a movement which is exciting so much interest and which involves the control and operation by the people of the various industries, mining interests and the great traffic arteries of the country, the principle of co-operation to obtain in lieu of an arbitrary competition in the function of supervision. In short, to make the executive department of government take the nature of stewardship in place of the present partisan political machinery.

But however advantageous this may be as an ultimatum of the present discontent and the irruptive phases of thought, the means to be employed to that end ought to be of paramount interest. It is evident that a limit to the pension-fund will soon be reached, and the incoming administration may be relied on to curtail expenditure in that direction. This will result in an enlargement of the surplus, and schemes to disperse it wisely will again be agitated.

In this connection the recent Road Congress of Indianapolis will be found of interest. This meeting was the culmination of a hitherto chaotic effort on the part of a few prominent men to awaken public interest in the subject of improving roads. It is easy to see to what an extent such an awakening would tend when we consider the great impetus which might be given to it by the general government. It would be an entirely feasible and just project for the federal government to foster and encourage a move of this kind by handing over to the different States the accumulating surplus, or a large share of it, from year to year, to be expended by the States in the construction and improvement of the highways. This improvement will give employment to the great army of unemployed throughout the country, and will soon act as a checkmate on the railways, for the reason that the inevitable result will be increased facilities for transportation and the bringing of different places more closely together in the matter of travel. Furthermore, the bicycle is becoming more and more popular, as well as necessary, every year, and this necessity will be increased by the demand for machines as they become cheapened in price and make serviceable for carrying purposes.

And then the enormous field opening up to electricity in the future of transportation, which comes directly under the subject of roadways, gives added weight to the prediction of an ultimate conveyance of the steam railways into the hands of the people. In view of this rational outlook there can hardly be a scheme brought before the people fraught with greater sequences than the construction and betterment of highways.

The Road Congress, which met in the hall of the House of Representatives of Indiana, was attended by prominent men from all parts of the country. Hon. Claude Matthews, governor-elect of Indiana, was chosen permanent chairman, and the State at large was well represented. Col. A. A. Pope, the bicycle manufacturer of Boston, who has been the pioneer in the movement, sent a paper to be read, detailing the first moves taken. Letters were read from President Harrison, Postmaster General Wanamaker, and others. The wastes in the heretofore misguided methods of road improvement have been sufficient to equip the country with a well-nigh perfect system of roadways.

The old fashioned poll tax must go and the wisest measures inaugurated by men who have given the subject careful study, substituted. It is noteworthy that an effort is being made to establish a Road Department amongst the cabinet offices of the executive government, but the whole matter has got to be kept out of politics or it will fail, and it ought to fail if political jobbers are allowed to finger in its manipulation. This is the only evil to be steered clear of.

## A BROAD-MINDED MINISTER.

Now and then a Christian minister rises above the fog and voices a thought in advance of his creed. Here and there can be found one who is not bound by limitations. It is a matter for congratulation when a brilliant man rises in his pulpit and speaks of Spiritualism as though it had a place in the affairs of the world instead of denouncing it as the herald of damnation as has been the custom in the past. Rev. Myron W. Reed, of Denver, is just now exercising a liberality of this kind, and his sermons are being read far and wide. Mr. Reed was formerly located at Indianapolis, Ind., and the News of that city prints long extracts from his sermons. In the one published December 17th there are many bright and significant statements made in reference to the needs and the solace of spirit-communion.

Speaking of Paris as the headquarters of occultism and Spiritualism, and containing everything coarse and fine on earth, he says:

"But these people are trying to look over the frontier of earth, and to hear a familiar voice speaking from the other side of life, and not only there but here. Two of our United States senators had, when they met, but one greeting, 'Any news?' 'No. You any?' 'No.' News of what? They were not thinking of the fishery question or seal-skin question, or silver, or tariff, or of any of the pressing questions of the day. The question was the main one, as I sometimes think the only one, the question to which Tennyson devotes his chief poem. Is there any news from our friends who have trodden the road we may tread any day and must tread some day? They were old men. Old men cannot make new friends at all to take the places of those they miss. They are going away faster than they arrive."

This has the right sound, and it shows very clearly the paramount necessity for establishing in the minds of humanity the certainty of a future life. Job's query has as much force to-day as it ever had, and although faith has always pictured a future life, the reality of it forms the demand, and Spiritualism vouchsafes the supply and the answer. On this point our reverend friend remarks: "I have friends here in this city that I may not see for weeks, but I know they are at hand. They are over there at work. It is all right, but suppose they vanish as one of my friends did a year ago to-day. Where is he? Shall I see him again? I know that his force persists in the universe, but shall I see him?"

The speaker has reached the acme of human speculation in this query, and it is to this point that all theories regarding the hereafter must inevitably reach sooner or later. Spiritualism contains the answer. Many are listening for it, others hear it and rest secure in the solution of the grim enigma that has puzzled mankind for ages.

## METHODS OF HYPNOTIZING.

As sensitiveness to the influence of others is possessed in varying degree by all, so the power to influence others is a common inheritance. The capability of exciting such influence in a marked manner is about as rare as the equal degree of sensitiveness. As the latter may be increased by cultivation, so may the former, but it may be said truthfully of both that they cannot be wholly referable to culture. Musicians may improve by study and practice, but the musical ability must exist.

Even since Mesmer's time the process of hypnotizing has been surrounded by senseless observances. Passes to be made, up or down, here or there, and even formulae to be pronounced, have been taught as essential. Yet we see a strong magnetic influence excited and people led against their will by simple suggestion and not by a touch or pass being made. Passes and formulae are not essential, and in healing the highest form is without physical contact.

In experimentation, rules have been prescribed by the most successful exhibitors, which it is profitable to observe. The room in which the seance is to take place should be airy, well ventilated, and comfortably warm. The subject must be willing to yield himself to the will of the operator and offer no resistance. He should have an easy chair and take an agreeable position. A bright object, a coin or crystal, is held by him in his hand and he is directed to gaze fixedly at it without winking oftener than he can avoid. The various objects recommended for this purpose, as wonderful crystals, mirrors, zinc and copper "batteries," etc., are of equal value which alone consists in fixing the attention. After a few minutes the eyes drop, and then the operator commences to make passes over the head, downward, and then places his right hand on the head, with the thumb pressing the space between the eyebrows over the nose.

Gazing at a lamp placed so high that it causes a constant strain of the eyes to see it, is another method.

One of the oldest forms was to join hands with the subject, having him gaze steadily into the eyes of the operator. This was called fascination, and in many ways is objectionable.

To become a good mesmerist requires a strong and healthy constitution, with a superabundance of will-power. Practice, of course, improves. For the best results there must be strongly developed sympathy and charity. Especially if the magnetizer is called to use his power in the divine work of healing should his soul go out in large-hearted benevolence and well wishes for all.

After passes have been made for a short time, the eyes close at the command of the operator, and the phenomena of the first stages are presented. Reversing the passes and by command, the subject usually awakens. There is no cause for alarm if this does not at once follow. The magnetic sleep will resolve itself into normal sleep from which the patient will arouse. The danger is in the nervous excitement of the operator.

Sensitives, especially after having been operated on, can induce the state in themselves by simply taking a comfortable position, fixing their eyes on some object and concentrating their attention.

## A Mohammedan Mission in New York.

There are in New York City over 150 devout Mohammedans. They have no mosque, and being ignorant of the English language have not made their presence aggressively known. In fact Mohammedanism is not aggressive like Christianity. These worshippers of Allah are rejoicing in the return of Alexander Russell Webb as a missionary from the Orient, fully prepared to present the faith of Islam in its purity to the Western World. To a reporter Mr. Najeb J. Arbelly, one of the editors of the only Turkish-Syrian newspaper published in America, said, he believed a great deal of success would attend this missionary work. Mohammed never claimed to be a perfect man or the worker of miracles. He said: "My miracle is the Koran which shall remain forever." He did not claim to preach a new faith but the religion of Abraham. He paid great honor to Christ. Moslems, when they speak

the name of Christ, always add, "On whom be peace." They believe, one day Christ will return and everywhere establish the reign of Mohammed. The creed of Mohammedanism is very much like Unitarianism. It meets the needs of the East, and is continually extending its domain. The great prophet was not a cheat. He believed in himself and never ceased to preach the truth. There is no God but God. He unquestionably was the greatest man his race has produced.

The effort to proselyte the people of the West to Eastern religion may illustrate to those who study such questions the difficulty which a missionary from the West will meet in preaching his religion in the East.

## A Church Row Among the Roman Catholics.

Not to be outdone by the Presbyterians, the Roman Catholics have instituted a high-class church fight in New Jersey. Father Corrigan, a priest of liberal views and having a desire for fair play in the affairs of his church, has been brought to trial by the conservative wing, supported by Archbishop Corrigan.

The interesting feature of this affair will be the arraying of the American Catholics against the Roman Catholics. The former class is composed of those who think that our institutions should not be jeopardized or threatened by any foreign power, not even the Vatican. With the growth of the country this class of liberal Catholics has kept pace. Now and then a priest or a bishop is found who represents this element, Father Corrigan being one of them.

On the other hand, the large body of foreigners who come here bring their old-time allegiance to Church rule with them, and they naturally place the Church and the papal power above the State. These two forces are being brought sharply into opposition with each recurring dispute in ecclesiastical affairs, and it is to be hoped that a definite period may be placed in the present trial whereby the country may judge of the numerical strength of each party and form a just opinion in dealing therewith.

As was predicted by Count Tolstoi, the famine in Russia this winter exceeds that of last. The crops were again about total failures, and the peasantry, having exhausted their means, were not as well prepared to meet it. Their ignorance and religious trust are pitiable. Their trust in God and the Czar renders them helpless as children under the calamities of plague and famine.

## OUR TRACT.

We are extremely sorry to say that we are compelled to disappoint our readers in not being able to send them the tract on "What is Spiritualism?" through the paper as promised. It has been ruled out by the postoffice department as newspaper matter. But those desiring a copy can obtain one by sending their name, address, and a stamp, and they will be accommodated through the letter department of the mails.

Written for the LIGHT OF TRUTH.

## THE TRIALS OF FAITH.

LYMAN C. HOWE.

The Presbyterian Church is in trouble. Its old standards "founded on the Holy Scripture" are on trial. Before the public it is Rev. Dr. Briggs and Rev. Dr. Henry Preserved Smith that are on trial charged with various heresies. But these representative churchmen are only the agents through whose illuminations the barbarous dogmas are dissolving and the light of reason is made tangible—to the chagrin and honor of arbitrary authoritarians. The immovables cling to the old corpses with frantic devotion. They dread innovations. They fear to step forward lest some idol should be crushed under their timid feet. They shrink from the slightest change in their articles of faith, or the interpretation of their creeds and Church laws lest it inaugurate a revolution dangerous to the whole orthodox system. In the trial of Dr. Smith Charge I. involves the question of a minister's right to change his views while retaining his place in the Church.

As a question of Church discipline it need not concern us. Every denomination has a right to make such laws regulating its own actions as it deems wise and expedient, and to even force them as it will. But the question that does concern us and the world is the moral, religious, and social value of organized bodies whose aim and effort is to fix all moral standards and doctrinal thinking to an unalterable skeleton of dogmas that do violence to the highest sentiments of humanity and the clearest revelations of science. The supreme effort of theological dictation is to hold its subjects perpetually subservient to the dead past; to paralyze all progressive tendencies and exalt the textual authority of Scripture above science, reason, and moral sense. If the Bible is an infallible guide, of course all creeds founded on its teachings must be unchangeably binding. To admit an error in the creed is to impeach the authority of the Book, for to assume that man did not correctly interpret the record is to deny its reliability as a guide to faith and practice. Hence, the logic of belief requires an unchangeable adherence to the dogmas of the Church. Men who dare think are in danger. The brightest minds are always the most troublesome to the creedal idolaters. However carefully they feel their way towards mental liberty the moment they express convictions in advance of medieval superstition the creedal worshippers sound the alarm and trouble begins. This must needs be so long as the "inerrancy" of the book from which the creeds are taken is assumed. I say assumed because there is no evidence either in the Book or out of it that it is the "infallible word of God." It is accepted on faith, not only without proof, but directly against the most conclusive testimony of nature, reason, and moral sense. Rev. Dr. Henry Preserved Smith published a pamphlet in which he clearly proved that some of the historical statements made by the "inspired author of Chronicles" are unreliable! He extends the criticism to other Old Testament authorities and even to the New, though in smaller degree. No reasoning man could reach any other conclusion after reading the books in question. "Inerrancy" of these writings is so palpably absurd that no man can defend it without self-stultification.

Yet Dr. Smith's offense centers on this self-evident absurdity. Charge II. accuses him "with teaching contrary to a fundamental doctrine of the Word of God and the Confession of Faith; that the Holy Spirit did not so control the inspired writers in their composition of the Holy Scriptures as to make their utterances absolutely truthful—i. e., free from error when interpreted in their natural and intended sense." Can the Prosecuting Committee, or any other body of bigots, inform the world what is "the natural and intended sense" that can reconcile all the contradictions of the Bible? Can they explain "the natural and intended sense" of scriptural cosmology which misled the whole civilized world for over four thousand years? Can they reconcile the self-confessed mistakes of the God of Genesis who was so disappointed in his creative work that "it repented him that he had made man upon the earth and grieved him at his heart?" It will not do for a Presbyterian to dodge the issue with the plea of "free moral agency," for the "larger catechism" affirms that, "God's decrees are the wise, free, and holy acts of the counsel of his will, whereby from all eternity he hath for his own glory unchangeably fore-ordained whatsoever comes

to pass in time, especially concerning angels and men." Hence, all the abominations of men which caused him to "repent that he had made man upon the earth" were known to him before the first man was made; and not only fore-known, but by the "wise, free, and holy acts of the counsel of his will" every act of every man was unalterably decreed, and therefore fulfilled the purposes and desires of God. Why, then, should he be disappointed and "grieved at his heart?" And why should it have "repented the Lord that he had made man upon the earth?"

Did God plan this episode in order to give himself a change of experiences that he might enjoy the luxury of grief and the novel pastime of divine repentance? Is this the "natural and intended sense" that reconciles all difficulties in the interpretation of Scriptures? By "what natural and intended sense" can the eternal vengeance and infinite cruelty ascribed to our heavenly Father in the orthodox creed be reconciled with the God of infinite love, who is good to all and his tender mercies are over all his works? Of course the accusing Presbyterians will not attempt to answer Dr. Smith's analysis of Scripture authority or to establish the "inerrancy" of the Bible by any appeal to facts and reason for they well know that both are against them. But the dictatorial spirit by which theological error is perpetuated, depends on the subjugation of the intellect to the demands of faith, the prestige of authority established in a barbarous age, nurtured by ignorance, and perpetuated by a cultivated superstition. This whole field of religious psychology furnishes a fruitful theme for the evolutionist, and the painful transitions which now presage the impending revolution and final reconstruction of the world's theology are both instructive and opulent with promise.

The spiritual philosophy, supported by ever-recurring facts and experiences, is the universal solvent; and, in its divine chemistry, every riddle surrenders its mystery; time-honored errors lose their delusive charms; truth long "crushed to earth" rises in its native majesty and shines with imperishable splendor; and love "that casteth out all fear," beckons the way-weary traveler with irresistible attractions, while all worthy effort is encouraged and sustained by the sweet inspiration from the world that awaits us all.

## SPIRIT VISITORS

(To the Editor of the LIGHT OF TRUTH.)

We have read and heard a great deal of materialization, but never before have we had the opportunity of witnessing such wonderful phenomena of spirit-return. Yesterday afternoon a seance was held at the residence of Mr. Sutherland Bussy. Mr. H. W. Archer, of Cincinnati, being the medium, and well may we say "a grand materializing medium." Those forming the circle were myself and wife, Dr. Alger and Mrs. Archer. The first manifestation we received was the appearance of Dr. Alger's cousin, whom he recognized the moment she appeared. She came out into the circle and spoke to us, then led the medium in the cabinet. A little Indian girl came out, and before leaving, asked that a handkerchief might be laid on the floor, in a few moments we saw it moving, growing higher and higher, and gradually assuming shape, the handkerchief forming the veil and covering a lady who stepped up to Mr. Bussy and said: "I am your sister Martha." She conversed with us, asked Mr. and Mrs. Bussy to kiss her, then dematerialized and nothing left but the handkerchief on the floor.

Bell Wilson, a control of Mr. Archer, asked for a handkerchief. Upon being given one, we immediately saw lace forming and falling in heaps on the floor. It looked as if there were four or five yards in length and a yard wide. We were pleased greatly, as this was going beyond all expectation. She came out to us, let us feel it, then we saw it gradually disappearing until there was nothing remaining but the handkerchief which she placed on Mr. Bussy's head. Mrs. Bussy's sister materialized fully, also her mother, who wore a cap precisely like those Mrs. B. used to make for her. An Indian materialized, a control of Dr. Alger, who wore a medal which the doctor had seen on his neck many times in life. (He having known him in life.)

A brother of Mr. Bussy (a soldier) came out in full uniform. Two little Indian girls, whom Dr. A. knew in life, came out together, and numerous others who were fully recognized. One of the most remarkable test was a transformation from a male to a female spirit.

Yermah, an ancient spirit came and requested the doctor to hold his hand until he dematerialized; he did so, and as he gradually faded away the doctor felt the hand grow smaller, and suddenly, while still firmly holding the hand, the head and shoulders of a beautiful lady appeared and grew before our eyes into a vision of heavenly loveliness, and said she was Lillie Roberts. E. V. Wilson came in a strong light, spoke of his former life on this plane and of the work he was now engaged in. A handkerchief was taken through the curtain and passed out again in the same manner, proving that matter can be passed through matter. A very interesting feature of the seance was the measuring of several of the materialized forms. Jimmie, the little prattler of the cabinet, was the smallest one, measuring three feet four and a-half inches. The tallest was an Atlantean, just eight feet, who towered above the cabinet. John Tesseyman, an old resident of this city, was fully recognized by us all, we being personally acquainted with him in this life. As a rule Mr. Archer does not sit for full form, as the people are not prepared for it, but sits in a wooden cabinet for half form, most of the faces being clear and distinct. His controls are of a high order, and we cheerfully recommend him to all earnest seekers after truth. He goes from here to Springfield and Columbus where he has many warm friends who are looking forward in pleasant anticipation to meeting their loved ones from the other side. S. W. BUSSY,

224 S. Clinton Street, Dayton Ohio.

## AN UNSEEN FIREBUG.

We publish the following letter on account of the strange phenomena it discloses, with-holding identity for reasons therein stated:

(To the Editor of the LIGHT OF TRUTH.)

I wrote you in hopes that you could assist me. I have been investigating spiritual phenomena somewhat this last Summer, and September 1st, we decided to hold circles at home. Since that time myself, mother, sister, and niece (twelve years old) have held two seances a week—Wednesday and Sunday evenings. We received something almost from the beginning, and the control was apparently good. About December 21st, week ago, the control got very strong and the table was lifted clear off the floor. Moveable objects of ten or twelve pounds were carried and placed on the table. Independent writing was done and independent voices were heard. But the point I want advice about concerns my niece. Since this strange power was shown, there appears to be a destructive spirit or fire fiend following her. Light articles, such as towels, handkerchiefs, etc., are thrown on the stove. On the 29th, while she was visiting me, fire was started in our clothes-dress, and over a hundred dollars worth of clothing destroyed. The next day two fires were started in her own home—all pointing to something controlling her. She claims to be unconscious of any unnatural feeling, nor has been otherwise at any time during our sittings. If possible, I want to drive this influence from her. In using any part of this letter please do not mention name or place, as we dislike any publicity in the matter.







# THE WOMEN'S CLUB.

Conducted by Emma D. Tupper.

THE WOMEN'S CLUB.

A woman—in so far as she is beautiful—  
Her own beauty is a gift from God.  
A mother—with a great heart that enfolds  
The children of the race.  
A body free and strong, with that high beauty  
That comes of perfect use in its throat,  
And mind whose power is in its throat,  
And justice reigns with love.  
A self-poise, royal, calm, wise, and tender,  
No longer blind and dumb.  
A human being of an unknown splendor,  
Is she who is to come!  
—Charlotte Perkins Stetson.

We cordially invite contributions for this department, and assure you they will receive prompt attention. Do not wait till you have something to say, whenever in of daily interest and moment to you, will be the members of our Club. Consider yourself one, and send to our paper in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma D. Tupper, Berlin, Michigan, Ohio.

Written for the LIGHT OF TRUTH.

## Another Cry from the Mother's Heart.

Alas—Alas! my Son To-night,  
Oh, where is my erring girl to-night?  
My daughter, who a gone stray  
Away from her home and the path of right  
And into the world's highway.

Chorus.

Oh, where is my girl to-night?  
Oh, where is my girl to-night?  
Wherever she goes, her mother, she knows,  
Is praying for her to-night.

How often I've prayed her feet be stayed  
By angels, both pure and bright,  
So she would not and could not be betrayed  
Away from the path of right—Chorus.

But the tempter came in an angel's guise  
And withered my sweet, pale flower,  
And he might have turned a head more wise  
With his tongue in an evil hour—Chorus.

Oh, angels, watch over my child to-night  
And bring her back safe to me,  
And teach her to look to the Fountain of Light  
That cleanseth and maketh free—Chorus.

—U. R. W.

Written for the LIGHT OF TRUTH.

## SELF-RELIANCE.

MRS. O. K. DANIELS.

Among all the mental qualifications which help on to success in life there is none which is of more importance than self-reliance. If you want a thing well done do it yourself, says the old saw, and hence comes it that those who rely most upon themselves for the accomplishment of any aim are the ones who do the best work. Heaven helps those who help themselves. The spirit of self-help is the root of all genuine growth in the individual, and exhibited in the lives of many it constitutes the true source of national vigor and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates.

Whatever is done for men or classes to a certain extent takes away the stimulus and necessity of doing for themselves, and when men are subjected to over-guidance and over-government the inevitable tendency is to render them comparatively helpless. It is energetic individualism which produces the most powerful effect upon the life. And actions of others really constitutes the best practical education. The determination to be one's own helper is the secret of this individual development and strength. The man who dares to think for himself and acts independently, does a service to his race. For more influential is the life—education daily given in our homes, in the streets, behind the counters, in workshops, at the plow, and in the busy haunts of men. This is the finishing instruction as members of society which Schiller designated "The education of the human race." For all experience serves to illustrate and enforce the lesson that a man perfects himself by work more than by reading—that it is life rather than literature action rather than study; and character rather than bigotry, which tend perpetually to renovate mankind.

Written for the LIGHT OF TRUTH.

## HAPPINESS ANALYSED.

ELLA L. LAYSON.

Oh, let us try to be brave and cheerful, and not despair over every little incident that occurs to mar our happiness—it will soon pass away and be forgotten. Worrying and fretting does not help the matter any; it only tends to weaken our powers of resistance. Therefore let us strive against giving way to feelings of vexation and annoyance and be more patient and hopeful. Our life here is short, so short that we can not afford to waste time in grieving over trifles. Sorrow deep and real comes to us all when we must mourn, but even then we should not forget our many blessings, nor that there is much in each of our lives to make us happy if we would only look for it.

Oh, then let us be happy and more thankful for the many privileges and blessings that are ours, let us learn to look on the bright side of life, ever hoping for the best and passing lightly over annoyances and disappointments. It will not only be for our own good, but for the happiness of those around us, and how important it is that we should try to make others happy; there is nothing that so enriches and ennobles one's life as living and doing for others!

If we strive only for our own happiness and enjoyment, it will never be attained, for a selfish person can not be happy. It is only those who can rise above self, and with love and kindness in their hearts be ready to reach out a helping hand to others less fortunate. When we can do this, then shall we be able to rise above the small annoyances of every-day life, for our hearts will be so occupied that we shall have no time for vain repinings. When real trouble comes to us let us remember that our life here is but a moment compared with eternity and that in the future state of existence we shall look over it, and all those troubles that seemed so great and impossible to overcome will appear of small consequence. We can look back now to our youth and recall some incident that gave us much sorrow. We then thought it could not be overcome and that we should never be happy again, but time passed on, new joys and sweeter happiness than we had yet known filled our hearts, we could see that all had been for the best, what had seemed so terrible then was only an experience that we needed to strengthen and develop our characters and prepare us for what the future had in store.

Then how vain was our grief, how weak our repining, but it should serve us as a valuable lesson that all sorrow and pain which comes to us, is only another experience which is necessary to develop our individuality and broaden our minds. Conditions of happiness lie all around us; it only rests with ourselves, whether we shall be happy or otherwise. When we have reached the point where we can honestly seek the happiness of others before our own, then we have opened the door by which true happiness and peace can enter our hearts. Cast out every selfish longing, all vain regrets, all envious feelings, and we can look forward to a life in this world and the spirit world of sweet contentment and deepest happiness.

Sister Emma Durham, who nursed Lord Tennyson during his illness, has handed over the fee of \$1,000, which she received for her services, to the national pension fund for nurses.

# LABOR.

MRS. FRANCES A. CHAMBERLAIN. By request of E. R. Kuch.

Prayer not to dream of the future before us,  
Prayer not to weep the wild career that comes o'er us,  
Mark how creation a deep music, chorus  
Unharming going up in to heaven,  
Never the ocean wave stops in its flowing,  
Never the little seed stops in its growing,  
More and more richly the forest keeps glowing  
Till from its awning it is risen.

Labor is worship—the rubia is singing,  
Labor is worship—the wild bee is ringing,  
Listen that eloquent whinger uprising  
Speaks to thy soul from out nature's great heart,  
From the dark cloud down the live giving shower,  
From the rough and blows the soft breathing dower,  
From the small insect the rich coral bower,  
Only man, in the plain, ever shrinks from his part.

Labor is life! The still water falleth  
Lifeless ever despaireth, bewaileth,  
Keep the watch wound, for the dark rust assaileth,  
Flowers droop and die to the stillness of noon,  
Labor is glory! The dying cloud lightens,  
Only the waving wind changes and brightens,  
Idle heart only the dark future frightens,  
Play the sweet keys wouldst thou keep them in tune!

Labor is rest from the sorrows that greet us;  
Rest from all petty vexations that meet us;  
Rest from the sin promptings that ever entreat us;  
Rest from the world's stress that lures us to ill,  
Work—and pure slumber shall wait on thy pillow,  
Work—thou shalt ride over care a coming billow,  
Lie not down wearied 'neath a weeping willow,  
Work with a stout heart and resolute will.

Labor is health! Lo! the husbandman reaping,  
How through his veins goes the life-current leaping,  
How his strong arm, in its stalwart pride sweeping,  
True as a sunbeam the swift sickle guides,  
Labor is wealth—in the sea the pearl growth,  
Rich the queen's robe from the frail cocoon floweth,  
From the fine acorn the strong forest bloweth,  
Temple and statues the marble block hides.

Droop not, though shame, sin, and anguish are round thee,  
Bravely ding off the cold chain that hath bound thee;  
Look to yon pure heaven smiling beyond thee;  
Rest not content in thy darkness—a cloud!  
Work for some good, be it ever so slowly,  
Cherish some flower, be it ever so lowly;  
Labor—all labor is noble and holy;  
Let thy great deeds be thy prayer to thy God.  
"Labor is worship."

## GYMNASTICS IN WOMEN'S COLLEGES.

Of the modern American college girl in Turkish trousers who crosses swords with a fencing master, vaults bars, climbs ropes, plays ball, rows, swims, and decks her boudoir with the trophies of gymnasium tournaments, a writer says:

Calisthenics and gymnastics in a desultory way have always been exercised in girls' schools, but physical training as now understood was unknown in all American educational institutions until the past three years. Vassar in its earliest days had a riding-school and two foreign masters of horsemanship. To its alumni association Vassar is indebted for its present gymnasium. Well-to-do needs a separate gymnasium building, but one of its spacious halls is replete with the paraphernalia demanded by the Sargent system. The Smith institution has a commodious structure. Before equipping it President Seelye visited the gymnasia of Europe. The gymnasium at Bryn Mawr is a beautiful structure, while outside Harvard College perhaps no gymnasium surpasses that at the Women's College in Baltimore. It is equipped with Zander machines at a cost of \$8,000. The Swedish system is followed, and Dr. Mary Hall, the most expert woman expounder of Ling, is the instructor, assisted by two Swedish women, graduates of the royal schools of Stockholm.

The students of Harvard annex avail themselves of Dr. Sargent's gymnasium at Cambridge. Most of these gymnasia have race tracks and swimming tanks. The efficacy of the German, Swedish, and American (Dr. Sargent's) methods is now the bone of contention among physical trainers. The colleges are divided in their allegiance. Dr. Sargent's system, varied by the Swedish, prevails at Vassar, Wellesley, Smith, Bryn Mawr, and Mount Holyoke, while the Baltimore college advocates Swedish. The development of the heart and lungs by free movements of the body is the basis of the Swedish system, while muscular strength, developed by machine exercise, is the pivot of Dr. Sargent's method. The German system pays less attention to hygiene than the American or Swedish does, and the latter are more educational in their tendency.

## WOMEN'S CLUB CORRESPONDENCE.

AN INSTANCE OF CRUELTY TO ANIMALS.

Mastulode was one of the finest horses in Michigan, and was owned by A. C. Fisk, of Coldwater. He is the sire of a long line of famous horses and brought his owner a goodly revenue. In the decline of his old age Fisk turned him over to a trusted veterinary for care, who finding himself after a time not in a situation to fulfill the trust delegated it to a third party, who had no regard for the animal beyond what hard labor there was in his old frame as a plow horse. After putting in his fall wheat Mastulode was turned out to shift for himself on short feed and no shelter, here he was found by a horse-trainer of Bangor, Mich., who believes in the "brother-of-man" and the unclaimed right of dumb animals. He purchased Mastulode for a small consideration, took him to his own barn and cared for him as for an old friend.

His former owner hearing of the neglect of the one and the humane act of the other party, communicated with the latter with a view of ascertaining the facts and seeing that the noble animal, whose glory had been his profit, should be fittingly provided for in his old age. In the meantime Mastulode died from the unaccustomed exposure, and now the Bangor man has been handsomely rewarded, besides having all the expenses canceled.

A SISTER FOR HUMANE EDUCATION.

Miss Martha D. Bessey, who designed the commissioner's badge for the World's Fair Board of Lady Managers, is tall, young, and good-looking; she is of blonde type, wears glasses and has that "Modesty that makes a woman seem divine." The medal is one inch in diameter, and has a field of king's blue enamel. In the center is a globe showing North and South America, and the ship St. Marie resting on the North Pole. On the ribbons that flutter from the silver craft and lie at the bottom of the hemisphere is the laconic motto. Running round the edge of the foil is all this:

"Board of Lady Managers of the Columbian Commission, created by act of Congress, U. S. A., organized 1890." The medal is suspended from a guard of three bars of stripes connected by bits of chain, done in red, white, and blue enamel; the red bar is to contain the lady's name, the blue the word "commissioner," and the white the name of the State she represents.

Through the agency of the Germantown Woman's Christian Temperance Union, hot coffee is supplied twice a day during the winter to the employees at the street-car depot at Mt. Airy. This work claims the sympathy of kind-hearted and temperance people; for the coffee is not only a protection against the cold, but a substitute for stimulants, which are so tempting during the cold ride from Mt. Airy to Eighth and Dauphin. Ample, satisfying food is an effective measure against intemperance.

# MEDIUMS AND LECTURERS.

Mrs. Maudie E. Hall's address is 200 E. Bush Street, Ft. Worth, Tex.

Will C. Dodge may be addressed at Rochester Ind. during this month.

U. G. Pigby will accept lecture engagements. Terms given on application. Address at 100 Baker Office.

J. W. Dennis, 140 Thirteenth Street, Buffalo, N. Y. will accept calls for lectures will also attend funerals in the vicinity of Buffalo.

Dr. Isaac S. Lee, inspirational lecturer, test medium and electric physician may be addressed at 224 N. Main Street, Wichita, Kan.

Mrs. E. Moss, after a successful visit to New York, has returned to Cleveland, O. for a short time, and will hold seances at 374, Riverside Avenue.

Mrs. M. E. Williams of 22 West 40th Street, New York City, holds seances for materialization every Tuesday evening and Saturdays at 7 p. m.

Mrs. Nellie S. Baader, of 411 Thirteenth Street, Detroit, Mich. may be engaged to lecture or to conduct funeral services. Correspondence solicited for 1903.

Mrs. A. L. Pennell, of Boston, platform test medium and inspirational speaker, will answer calls for services. Address 247 W. Seventh Street, Cincinnati, O.

Lyman C. Howe, one of our veterans and well-known speakers, is at his home in Fredonia, N. Y. We commend him to societies desiring first-class talent. Address as above.

Dr. H. T. Stanley, lecturer and test medium, may be addressed at Frankfort Ind. during January, where he is serving the Psychical Research Association at Cushman's Hall.

Prof. W. F. Peck speaks during January at Washington, D. C. Societies and camp-meetings desiring his services during the coming season may address as above 431 K Street, N.W.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address, 454 South State Street, Chicago, Ill.

Many testify to the correctness of readings on all business, social, and domestic matters given by Mrs. Maggie Stewart. Price \$1 and stamps. Address, 254 E. Main Street, Piqua, O.

Geo. H. Brooks may be addressed during the months of January and February, care of C. H. Gates, cor. of 24th and Holly Streets, Kansas City, Mo. Will accept week-day engagements and attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

Mr. Geo. W. Walrand, of Hamilton, Canada, will give two trance lectures at Guelph, Ontario, to inaugurate spiritualism in this progressive town of 10,000 inhabitants. Other towns are likely to fall into line.

Edgar W. Emerson has the following engagements. Providence, R. I., January 1st; Haverhill, Mass., January 8th, 2d; Worcester, Mass., January 13th; Fitchburg, Mass., January 15th; St. Louis, Mo., the month of February.

Societies or parties wishing the services of an inspirational speaker for Sundays, week-evenings or funerals, can address Mrs. A. E. Sheets, Grand Lodge, Mich. P. O. Box 533. She has not closed all dates for the winter months.

G. W. Kates and wife desire to arrange their camp-meeting route for the season of 1903 so that engagements will make an orderly itinerary. They lecture and give tests. Applications are solicited not later than January. Also desire offers from societies for season of 1904. Address 2234 Frankford Avenue, Philadelphia, Pa.

Mrs. A. H. Luther may be addressed during January, at Duluth, Minn., February and March at Cincinnati, O., April at Pittsburg, Pa., May at Washington, D. C., June, Western New York, July and August, camp-meetings, September and October are open dates. November and December of 1903, are engaged.

## Night Sweats.

This weakening symptom, with feverish spells, aching bones, pains in chest, and hacking cough, is a proof that congestion is raising havoc with the lungs. Dr. Hoxie's Certain Croup Cure will dispel these warning symptoms sooner than any preparation known. It contains no opiates to stupefy the brain or nauseate the stomach. Fifty cents. A. P. Hoxie, Buffalo, N. Y., Manufacturer.

With but little care and no trouble, the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the whiskers.

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Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth Street, Milwaukee, Wis.

The Sensation of the Nineteenth Century

## HYPNOTISM,

By JULES CLARKIE.

Price 50 cents, postage prepaid. For sale at this office.

PISO'S CURE FOR CROUP, WHOOPING COUGH, AND CONSUMPTION. 25 CENTS. Get well. Send \$1 for a Bottle of PISO'S CURE. A spirit remedy. Purely Vegetable, and Non-toxic. Positively renews life. Thousands rejoice over health restored. For blood, liver and kidney ailments there is no better remedy made. Send for circular. DR. R. K. MYERS, CLINTON, IOWA.

# A. WILLIS.

## Materializing Medium.

204 East Third Street, City.

Will hold seances Tuesday, Wednesday, Thursday and Friday afternoon at 4 p. m. Every evening 8 p. m. and Saturday at 10 p. m. Night seances. Lock of hair, name, sex, and address sent to the medium will be returned by mail.

No one admitted without recommendation of introduction from some well-known spiritualist.

Harry W. Archer,

334 Lower Findlay St., Cincinnati.

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Private seances daily. Special circles for ladies every Wednesday, Thursday and Friday at 4 p. m. Sharp. Regular weekly circles are being formed. Photographs of Mr. Archer and his spirit guides by mail 10 cents. A series of three photos, 25 cents.

Mrs. A. E. Kibby, TRANCE MEDIUM, 130 Locust St., near Sanders St., Mt. Auburn, Cincinnati, O.

Will give sittings for information and tests every day. Tuesdays and Saturdays excepted.

F. M. DONOVAN, Independent

Slate-Writing Medium,

525 McCILLAN AVE., Walnut Hills, Cincinnati.

Will give sittings daily, Wednesdays excepted.

Mrs. J. H. Stowell,

TRANCE MEDIUM,

468 Baymiller Street, CINCINNATI, O.

Sittings daily for information and tests from 9 a. m. to 4 p. m.

Sara E. Hervey,

PSYCHOMETRIST and MAGNETIC HEALER,

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We are prepared to take spirit photos from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Address, MRS. F. N. FOSTER, Box 133, ANDERSON, IND.

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Medium of "The Banner of Light."

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Send three-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free with the aid of spirit power. DR. S. S. WILLIAMS, Lake Geneva, Wis.

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This instrument is an unexcelled means for obtaining communications from departed friends and developing mediumship, the message being made legible, can readily be understood by any person who can read, and is so arranged that it will permit of one to four persons using it at the same time, thus rendering a mutual assistance in development. When not in use it closes up like a book. Size 4 by 12 inches. Price, paper covers, cloth back and corners, \$1.00; cloth covers, leather back and corners, \$1.25. Sent postpaid with full directions for use on receipt of above prices. Liberal discounts to responsible agents. Address, L. J. SHAPER, Chicago, Ill., 1910 Washington Boulevard.

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The matter is in the hands of a committee of citizens appointed to represent them. Every spiritualist should send to the secretary for a free circular containing the plans and acquaint himself with a matter which is of greater importance to the cause of spiritualism than any which has ever been undertaken before. Address, W. D. WHEELER, Secretary Citizens' Committee, Summerland, Calif.

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Melted Pebble Spectacles restore lost vision. Write for illustrated catalogue and how to be fitted by my new clairvoyant method. Spectacles sent by mail. B. F. FOOLE, Clinton, Iowa.

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THE WOMEN'S CLUB.  
Conducted by Emma B. Tennyson.

Another Cry from the Mother's Heart.

Oh, where is my girl to-night?  
Oh, where is my girl to-night?  
My daughter, who a good many  
Away from her home and the path of right  
And into the world's highway.

SELF-RELIANCE.  
MRS. O. E. DANIELS.

Among all the mental qualifications which help on to success in life there is none which is of more importance than self-reliance. If you want a thing well done do it yourself, says the old saw, and hence comes it that those who rely most upon themselves for the accomplishment of any aim are the ones who do the best work. Heaven helps those who help themselves. The spirit of self-help is the root of all genuine growth in the individual, and exhibited in the lives of many it constitutes the true source of national vigor and strength. Help from without is often feeble in its effects, but help from within invariably invigorates.

Whatever is done for men or classes to a certain extent takes away the stimulus and necessity of doing for themselves, and when men are subjected to over-guidance and over-government the inevitable tendency is to render them comparatively helpless. It is energetic individualism which produces the most powerful effect upon the life. And actions of others really constitutes the best practical education. The determination to be one's own helper is the secret of this individual development and strength. The man who dares to think for himself and acts independently, does a service to his race. For more influential is the life—education daily given in our homes, in the streets, behind the counters, in workshops, at the plow, and in the busy haunts of men. This is the finishing instruction as members of society which Schiller designated "The education of the human race." For all experience serves to illustrate and enforce the lesson that a man perfects himself by work more than by reading—that it is life rather than literature action rather than study; and character rather than bigotry, which tend perpetually to renovate mankind.

HAPPINESS ANALYSED.  
ELLA L. LAYSON.

Oh, let us try to be brave and cheerful, and not despair over every little incident that occurs to mar our happiness—it will soon pass away and be forgotten. Worrying and fretting does not help the matter any; it only tends to weaken our powers of resistance. Therefore let us strive against giving way to feelings of vexation and annoyance and be more patient and hopeful. Our life here is short, so short that we can not afford to waste time in grieving over trifles. Sorrow deep and real comes to us all when we must mourn, but even then we should not forget our many blessings, nor that there is much in each of our lives to make us happy if we would only look for it.

Oh, then let us be happy and more thankful for the many privileges and blessings that are ours, let us learn to look on the bright side of life, ever hoping for the best and passing lightly over annoyances and disappointments. It will not only be for our own good, but for the happiness of those around us, and how important it is that we should try to make others happy; there is nothing that so enriches and ennobles one's life as living and doing for others!

If we strive only for our own happiness and enjoyment, it will never be attained, for a selfish person can not be happy. It is only those who can rise above self, and with love and kindness in their hearts be ready to reach out a helping hand to others less fortunate. When we can do this, then shall we be able to rise above the small annoyances of every-day life, for our hearts will be so occupied that we shall have no time for vain repinings. When real trouble comes to us let us remember that our life here is but a moment compared with eternity and that in the future state of existence we shall look over it, and all those troubles that seemed so great and impossible to overcome will appear of small consequence. We can look back now to our youth and recall some incident that gave us much sorrow. We then thought it could not be overcome and that we should never be happy again, but time passed on, new joys and sweeter happiness than we had yet known filled our hearts, we could see that all had been for the best, what had seemed so terrible then was only an experience that we needed to strengthen and develop our characters and prepare us for what the future had in store.

Then how vain was our grief, how weak our repining, but should serve us as a valuable lesson that all sorrow and in which comes to us, is only another experience which is necessary to develop our individuality and broaden our minds. Conditions of happiness lie all around us; it only is with ourselves, whether we shall be happy or otherwise. When we have reached the point where we can honestly seek happiness of others before our own, then we have opened the door by which true happiness and peace can enter our lives. Cast out every selfish longing, all vain regrets, all our feelings, and we can look forward to a life in this and the spirit world of sweet contentment and deepest peace.

Emma Durham, who nursed Lord Tennyson during his illness, has handed over the fee of \$1,000, which she received for her services, to the national pension fund for

LABOR.  
Written for the Light of Truth.

GYMNASTICS IN WOMEN'S COLLEGES.  
Of the modern American college girl in Turkish trousers who crosses swords with a fencing master, vaults bars, climbs ropes, plays ball, rows, swims, and decks her boudoir with the trophies of gymnasium tournaments, a writer says:

Calisthenics and gymnastics in a desultory way have always been exercised in girls' schools, but physical training as now understood was unknown in all American educational institutions until the past three years. Vassar in its earliest days had a riding-school and two foreign masters of horsemanship. To its alumni association Vassar is indebted for its present gymnasium. Wellesley needs a separate gymnasium building, but one of its spacious halls is replete with the paraphernalia demanded by the Sargent system. The Smith institution has a commodious structure. Before equipping it President Seelye visited the gymnasium of Europe. The gymnasium at Bryn Mawr is a beautiful structure, while outside Harvard College perhaps no gymnasium surpasses that at the Women's College in Baltimore. It is equipped with Zander machines at a cost of \$8,000. The Swedish system is followed, and Dr. Mary Hall, the most expert woman exponent of Ling, is the instructor, assisted by two Swedish women, graduates of the royal schools of Stockholm.

The students of Harvard annex avail themselves of Dr. Sargent's gymnasium at Cambridge. Most of these gymnasia have race tracks and swimming tanks. The efficacy of the German, Swedish, and American (Dr. Sargent's) methods is now the bone of contention among physical trainers. The colleges are divided in their allegiance. Dr. Sargent's system, varied by the Swedish, prevails at Vassar, Wellesley, Smith, Bryn Mawr, and Mount Holyoke, while the Baltimore college advocates Swedish. The development of the heart and lungs by free movements of the body is the basis of the Swedish system, while muscular strength, developed by machine exercise, is the pivot of Dr. Sargent's method. The German system pays less attention to hygiene than the American or Swedish does, and the latter are more educational in their tendency.

WOMEN'S CLUB CORRESPONDENCE.

AN INSTANCE OF CRUELTY TO ANIMALS.  
Mastulode was one of the finest horses in Michigan, and was owned by A. C. Fisk, of Coldwater. He is the sire of a long line of famous horses and brought his owner a goodly revenue. In the decline of his old age Fisk turned him over to a trusted veterinary for care, who finding himself after a time not in a situation to fulfill the trust delegated to him by a third party, who had no regard for the animal beyond what hard labor there was in his old frame as a plow horse. After putting in his fall wheat Mastulode was turned out to shift for himself on short feed and no shelter, here he was found by a horse-trainer of Bangor, Mich., who believes in the "brother-of-man" and the unclaimed right of dumb animals. He purchased Mastulode for a small consideration, took him to his own barn and cared for him as for an old friend.

His former owner hearing of the neglect of the one and the humane act of the other party, communicated with the latter with a view of ascertaining the facts and seeing that the noble animal, whose glory had been his profit, should be fittingly provided for in his old age. In the meantime Mastulode died from the unaccustomed exposure, and now the Bangor man has been handsomely rewarded, besides having all the expenses canceled.

A SISTER FOR HUMANE EDUCATION.

Miss Martha D. Bessey, who designed the commissioner's badge for the World's Fair Board of Lady Managers, is tall, young, and good-looking; she is of blonde type, wears glasses and has that "Modesty that makes a woman seem divine."

The medal is one inch in diameter, and has a field of king's blue enamel. In the center is a globe showing North and South America, and the ship St. Marie resting on the North Pole. On the ribbons that flutter from the silver craft and lie at the bottom of the hemisphere is the laconic motto. Running round the edge of the foil is all this:

"Board of Lady Managers of the Columbian Commission, created by act of Congress, U. S. A., organized 1890."

The medal is suspended from a guard of three bars of stripes connected by bits of chain, done in red, white, and blue enamel; the red bar is to contain the lady's name, the blue the word "commissioner," and the white the name of the State she represents.

Through the agency of the Germantown Woman's Christian Temperance Union, hot coffee is supplied twice a day during the Winter to the employees at the street-car depot at Mt. Airy. This work claims the sympathy of kind-hearted and temperance people; for the coffee is not only a protection against the cold, but a substitute for stimulants, which are so tempting during the cold ride from Mt. Airy to Eighth and Dauphin. Ample, satisfying food is an effective measure against intemperance.

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Materializing Medium.  
204 East Third Street, City.  
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# Miscellaneous Articles

## OPEN THE NUNNERIES!

They are hiding places for immorality. History abundantly proves the fact. The testimony of escaped inmates added to that of others who have had access to the privacy of these institutions confirms the statement. The unnatural celibate restrictions, together with the free admittance of well-fed excursions are of themselves sufficient to create suspicion in the mind of every citizen whose eyes are not blinded to the fact that Roman priests are made of the same clay as the rest of humanity.

Similar scenes to those described by Maria Monk are to-day being enacted behind the prison walls which screen cloistered communities in this country from the indignant eye of public decency.

We openly charge that the cloistered nunneries are maintained for the purpose of entrapping confiding females in order that they may serve to gratify the carnal propensities of self-indulgent celibate priesthood.

We dare the Roman priesthood to disprove the charge! We dare them to submit to an investigation of certain institutions which we shall name, and have the inmates questioned under the assurance that said inmates shall be protected from all ecclesiastical vengeance!

Under the threatening eye of the mother superior, the poor victim of priestly brutality will not dare tell the visitor that story of wrong under which her heart is breaking. But place that same witness where she can feel that she shall be fully protected against further violence, and see if there is not a material change in her story.

American citizens should unite their voices in the demand that nunneries should be thrown open to official inspection, for there is a strong presumption of guilt in the evident desire for concealment, not to mention the disgraceful facts which from time to time have come to light.

Barbara Ubyrke, who died a short time ago, was rescued from a foul dungeon in which she had been confined in a Cracow convent. On being released, she accused the nuns of breaking their vows of chastity, and sprang upon her confessor, saying "thou beast!"

Miss Edith O'Gorman (Sister Teresa de Chanta) fled from a convent in Jersey in order to preserve her honor from the attacks of a celibate priest.

A magisterial inquiry resulted in the discovery of newly born babies of infants in a convent in Rome, he found that in every case the vaults were dedicated to the reception of the bones of the infants.

In Lombardy, Tuscany, Parma, and Milan, subterranean passages have been discovered between the monasteries and convents. Rev. William Hogan described the manner in which the offspring of priests and nuns were suffocated by their unnatural parents.

The Rome correspondent of the *Pall Mall Gazette*, October 13, 1888, referring to a convent scandal, which then occupied the attention of the Vatican authorities, said: "Nearly the whole of the nuns, who are very young, were found to be as nuns should not be." At length search revealed a subterranean passage communicating with a monastery of Belgian monks.

Monignor Castelli was blamed by the Holy Father for having failed to discover this secret communication, and for defending the nuns, particularly the abbess, though she was in the same condition as too many of her flock.

The Paris correspondent of the *London Times* of May, 1871, in describing the exposures which drew public attention to the convent in the Rue de Picpus, tells how the Jesuit establishment stood next to the convent of the White Nuns, and that the two buildings communicated with each other by means of a door at the back of a stable and other apertures in the garden wall which showed signs of having been recently closed up. In a building in the nuns' garden were found mattresses furnished with straps and buckles, such as are used in French midwifery, as well as a rack and other instruments evidently designed for torturing the human body.

Inexperienced girls, full of religious enthusiasm, are enticed into these prisons by the specious falsehoods of the priests and their female decoys, and awake when too late to the fact that they have been robbed of their liberty, property, and honor. The white veil is a sentimental disguise. The renunciation of the world is made purposely to represent a marriage ceremony. Who are to be the husbands of these deluded brides? We are told that "They are the brides of Christ." "They are married to the Christ." But Roman theology makes the Pope the vicar of Christ, and the Roman priests constitute the Church.

Priests in the confessional teach innocent penitents that their sacerdotal persons being holy, certain acts which would be sinful in others become a means of spiritual grace when shared with them. We can thus estimate the results of this "spiritual marriage" on impressionable young females who are decoyed into nunneries in their teens.

The escapades of such priests as Yodysius, McCarthy, etc., how the carnal tendencies of the stall-fed priests. The fact that they are still kept in the Church proves that licentiousness is no bar to sacerdotal privilege. Had all the escapades of Yodysius and Florence McCarthy taken place in the nunnery, the public would have been none the wiser. But if celibacy cannot control itself when under public supervision, to what extremes of license will it not run when favored by the opportune seclusion of the convent interior?

By what right has Archbishop Corrigan access to the females imprisoned at Hunt's Point, which is denied to even the female relatives of these deluded victims?

If a Roman prelate is allowed to keep a pass-key to the dungeon wherein so many young females are confined, American citizens have a right to see what purpose is served by such violation of the requirements of social decency.

Nunneries are prison houses in which women are restrained of their liberties. They are the establishment of a foreign despotic power that aims at the destruction of our independence, as such, they are un-American, and a blot upon our national honor. Women have been kidnapped and carried into these institutions. Escaping nuns have been dragged back screaming to these prisons, as happened in St. Louis, in December, 1891. No investigation follows these outrages. Women are tortured and murdered in these institutions, and no coroner's jury ever views the remains.

American civil authority turns pale and stops at the threshold. Why is this? Are we degenerated into a nation of cowards? Nunneries are being abolished in almost every country except our own. Foreign governments barely tolerate them at the present day, and even Romish countries are driving them out.

They are a trap and a snare baited with the semblance of piety, and when their religious fervor cools down, many of the inmates wish for the freedom they can never regain. Here is where the rights of citizenship are violated; and a periodical inspection by civil authority must be insisted upon by Americans, that the inmates may have release and protection should they desire it.

Why do Americans shut their eyes to the wickedness of these nunneries? Their horror of investigation proclaims their evil character.

The testimony of unnumbered priests and nuns go to prove the immoral nature of these so-called religious houses.

Why do Americans persist in accepting the interested denials of the priestly rogues rather than listen to the complaints of outraged female honor?

The practice of polygamy is an infraction of our laws. Why should the evasion of the law under cover of the cloister system be less objectionable than the use of the "veil" which secured to the Monks a superiority of female companionship?

When a secret convener of archiepiscopal conspirators are in session to determine whether in the eyes of the Roman pontiff our American public schools "can be tolerated," it becomes American patriots in the interest of the preservation of female virtue to inquire why the nunneries should not be abolished. Compel them to submit to official inspection, and these dark plague-spots will vanish. The Pope has sent Satelli over to destroy our public schools. Let Americans retaliate by overthrowing his nunneries!—*Primitive Catholic*.

## THE PRIESTS AND THE PRESS.

Prof. Luther T. Townsend, LL. D., of Boston University, created a breeze among the Methodist ministers on December 12th, when he made a red-hot attack upon the secular press. The chief point at issue was the relation of the press to the Roman Catholic Church. The speaker asserted that a Jesuit inquisitor sits at the elbow of every editor and reporter in Boston.

At the present time, he said, the army, the navy, the treasury, the leading official posts, and the secular press are passing into the hands of men who, if they are not hypocrites, but Roman Catholics, true and faithful, are pledged to use these official places as agencies for the promotion of the interest of the Church and to the detriment of the national government whenever there shall arise a conflict between the Church and the State.

The aim of the Catholic Church, he said, is to suppress free thought, silence free speech, and extinguish the intellect. If Mr. Cleveland appoints a Roman Catholic Postmaster General, that official, under Cardinal Gibbons, would not allow a book or tract containing criticisms of the Roman Catholic Church to pass through the post. Dr. Townsend condemned the letter of Archbishop Corrigan to Roman Catholic journalists and asked why those men cringed under the threat if they claimed to be American citizens. The editorial rooms were also held in utter and abject submission to the Roman Catholic Church.

"Only recently," he continued, "Mr. Smalley and Mr. Edmund Yates have been dropped from their positions as correspondents of the *New York Tribune*, simply because they were Protestants, and Roman Catholics have taken their places. These are some of the things that reconcile us to the Republican ticket that bore the name of Whitlaw Reid! I despise the priest less than the editors of such papers. Why don't the papers report the scandals about Roman Catholic priests? When Protestants go wrong the facts are heralded to the world, but when a Catholic priest gets into trouble the reportorial dogs are kennelled."—*New York Sun*.

## Shall Rome Rule America.

"To carry out its gigantic scheme of ruling this country," says the *Protestant Standard*, "Rome is collecting here and throughout the United States those hordes of priests and monks and nuns whom the nations of Europe and South America and even Mexico are driving forth with just indignation and intense loathing from their shores. Shall the Protestants of America be found ready victims of the intolerant system? Shall the dark deceptive hosts of Popery find our simplicity an advantage to them? Are the people of America willing to submit to the infamous demands of this enemy of our liberties? Shall Rome rule America? This is a question that should excite widespread interest. If Protestants will be united against the common foe then the dreams of request in which John Ireland, of Minnesota, indulge will end in mere dreams, and a bitter disappointment will come to M. Capel and all who with him rejoice in the hope of conquering our nation. Capel says: 'We may have to wait—we can afford to—but we will have to wait—America for Rome!'"

## LITERARY REVIEW.

It is with pleasure we note the marked change in the *Psychical Review* in becoming more out and out in its reception of Spiritualism. The last number contains several valuable articles which are outspoken and have no allusion to any other possible explanation of psychical phenomena.

*Quarterly Illustrator* is the title of a new magazine which reprints an array of the best illustrations appearing in the current publications with appropriate descriptions well written. Price 25 cents. Harry C. Jones, 92 Fifth Avenue, New York.

*American Journal of Politics*, for January contains brilliant essays from F. C. Howe, Ph. D., Rev. J. B. Bartlett, Theo. Cox, Hon. J. J. Ingalls, Belva Lockwood, J. G. Herting, Hon. C. H. Reeve, Hon. M. Brosius, and others.

No little sensation has been excited among American Catholics by the presence of an Italian prelate, a Monsignor Satelli, who appears as the papal representative with full powers to represent the Pope and to decide all questions beyond appeal. They have not taken very kindly to the fact that an Italian is thus exalted over such great American dignitaries as Cardinal Gibbons and the distinguished archbishops. Why should they complain? The Catholic Church is ruled by Italians. Four-fifths of the cardinals and all the popes for centuries have been of that race. What worse is it to be ruled by an Italian in America than by an Italian four thousand miles away? This Italian Legate has been kind enough to propose a plan of settlement of the public school question. He is in favor of the public school, but asks that certain hours be set apart to teach Catholic pupils religion. In other words he would kindly encourage public schools on condition that they are turned over to the Catholics. Children are kept in the school not more than six hours a day for five days in the week. Let Satelli use the remaining eighteen hours of the five days and the entire time of Saturday and Sunday as he will, but let him keep his Jesuitical hands off our public school system.—*Christian Evangelist*.

More than twenty years ago a spirit medium was taught at a seance that an impression on the retina of an eye is fixed there until erased by another impression, and that the last impression received in life remains impressed in the dead eye, and that thereby a murderer might be detected, because his image would be the final one. This, of course, was but the maudlin dreaming of a spiritual medium, and the informed pooh-poohed the whole affair; yet Kuhne, by a series of experiments on rabbits, etc., has demonstrated the fact. Before men go out of their science and pledge themselves in support of an adverse proposition, it were well that they reflected on the lesson taught by Kuhne's rabbits. Kuhne's disclaimer of this connection does not make the medium's announcement the less curious, not to say the less important, to those who produce physical testimonies in support of spiritual experiences. If the spiritual hypothesis is to receive a root and branch condemnation, many a healthy faith would be involved in the ruin.—"Scientific Materialism," by Sidney Billing, p. 362.

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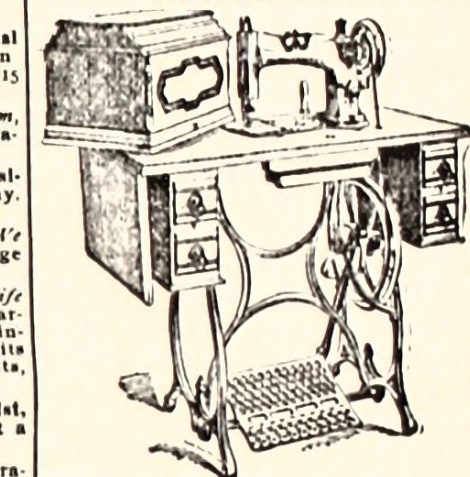
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## NEWS FROM CORRESPONDENTS, Continued.

## LOCALS AND PERSONALS.

—Lyman C. Howe is engaged for the Cleveland Camp July 25th to August 2d, and at Hales Park, Mich., August 31st to 12th, and Brady Lake, O., July 21st to 28th.

—The Ethical Spiritualists meet each Sunday evening at 7:30 p. m. at 277 Main Street (Lincoln Inn Hall). Services conducted by Mrs. M. E. Baker, assisted by other local mediums.

—William J. Hall, speaks for the first Association of Spiritualists, of Philadelphia, the Sundays of January and February. Address mail 204 North Twenty-fifth Street, Philadelphia, Pa.

—See notice of Florida Camp meeting and excursion in another column. We are informed that Prof. H. D. Barrett is to be chairman of this camp, which will add materially to its success and interest.

—Will C. Hodge, speaker for the society at Rochester, Ind., for the month of December, has been re-engaged for January. Would be pleased to make further engagements. Address Rochester, Ind.

—One of our correspondents in to-day's issue asserts that Dr. Slade has been falsely reported in some of the recent utterances made in various newspapers, and as a disproof has delivered four interesting lectures at Hamburg, Ia., besides exhibiting some of his marvelous demonstrations of mediumship. See letter from Hamburg by Mrs. Tiedt.

—John Stubbs, of Salt Lake City, writes that the saints of Utah want no more spiritualistic sinner, several having recently, under the guise of missionaries or mediums, betrayed the cause by dishonest acts. The last was by an individual calling himself "Dr. Mathews," a short, thick set person; stout, bull-necked, flat-nosed, and pugnacious in appearance. The Salt Lake Times and Pike's Peak Herald show him up as a swindler.

—P. P. Brandt, of Grand Rapids, Mich., has been spending his vacation with friends in our city. During his stay he favored our office with a call. We found him to be a wide-awake and agreeable gentleman. Mr. Brandt speaks in glowing terms of the growth of Spiritualism in his city. May he return with a favorable impression of the cause here, and added to his already extended knowledge, be inspired to do still greater works than in the past.

—The Spiritual Advance is a quarterly journal "devoted to intellectual, scientific, ethical, spiritual, and religious culture," and published by Prof. D. M. King, of this State, with H. C. Morehouse as associate editor. The LIGHT OF TRUTH has entered into an arrangement with the above mentioned journal by which it can furnish the same to new yearly subscribers or those renewing for a year free. Send one dollar for a year's subscription to the LIGHT OF TRUTH, and if the Spiritual Advance is also wanted, mention the fact in order to prevent misunderstanding and unnecessary correspondence later. The Spiritual Advance is a comparatively young publication, but it is no more a venture, as it has reached its fifth volume, and is very promising. Beside bringing what is above quoted from its title, it is an Ohio camp journal, and should be in the hands of every Ohio Spiritualist. We use this method of introducing it as the most advantageous to both the readers and the publishers of the two papers. Those who wish to begin with this issue of the LIGHT OF TRUTH should respond before the supply is exhausted in order to secure the beginning of our serial story at the same time. Remember only \$1 a year for both papers!

—The New Year's Eve seance of the Union Society last Saturday could not be held according to the program laid out on account of the absence of several of the principal mediums. Mr. Willis, who was on a visit to Chicago, missed the connection and could not arrive on time, while others were detained on account of the extremely unpropitious weather. But as a substitute, in order not to disappoint the goodly number of investigators who did put in an appearance, an impromptu seance was held with what mediumistic talent could be gathered at the hall and elsewhere handily. A number of readings and tests were given, and other trance manifestations by volunteer mediums, who kindly came to the rescue, and to whom the society herewith extends its heartfelt thanks. The audience, too, felt the effects of the love-mission of these patriotic workers in the cause, and contributed liberally at the collection which was taken up in lieu of the prescribed admission fee, which will be returned to those who held tickets for the occasion on application to the person from whom they were purchased. While the seance was not carried out according to program, it can not be called a failure, for it was a pleasant and harmonious gathering of friends who do not regret having ventured out on account of the good effect it left on them for the effort made in behalf of a good cause.

—Owing to a combination of circumstances the Union Society services last Sunday were not as well attended as is usually the case during the ministrations of Mr. J. Frank Baxter, that peer among the mediums for giving beautiful, inspiring, and instructive tests and messages from the higher spheres. Last Sunday evening was no exception to the rule in respect to the latter, and those who were unfortunately absent missed a rare treat. As customary, Mr. Baxter opened his seance with one of his truly grand and interesting lectures—full of eloquent thought and speech, and polished as only a master mind can give vent to inspiration as it is showered down upon humanity to day. His subject, too, was in keeping with this beautiful gift, so rare and so much needed in this age of materialistic tendency—the same being "Spiritualism's Gift to Humanity." While Mr. Baxter deplored the fact that many were subject to be overcome by the temptations surrounding them, he believed everyone capable of living a good life, and thus our sympathy could not be lost upon the oppressed and fallen, especially as he was not one of those who, like some do, believed that the world was growing worse. The good old times so frequently referred to were, perhaps, when properly analyzed, no better than those of to-day. Communities are more populous than they were and the contact is closer, which is one reason why things may look a little darker to the aged. But we should not overlook the progress attained—the many efforts made towards reform and the educating of the masses from the ignorance of the past. Society acts in behalf of human rights as soon as it understands the issue at hand. But as progress is not in a direct line forward, a retrograde movement is sometimes seen where none really exists. The innumerable improvements upon the past certainly show that the old is outdistanced, and that the present is the best age that ever existed. Many may be blind to these facts, but the sun of wisdom is rapidly rising, people are learning that true religion is justice, and that heaven is harmony. Mr. Baxter then drew a grand illustration of Spiritualism, its struggle and progress, showing what it had done for humanity in general and the individual in particular. Concerning the latter, he said, among other bright things, that the mission of the spirit is to prepare a house where, within which it should live till transition comes naturally; for only then can it gravitate to its proper sphere. Health, prosperity, and happiness are ours to attain, one depending on the other, but use and not abuse of the good things of life should be the governing principle of every soul. He also depicted the beautiful religion that is growing out of Spiritualism, its effect on the world, and its superior right to call God "Our Father," on account of its recognizing in every human being, of whatever station in life, a brother spirit. Its mission is therefore a grand one; and as evolution is a fact, this as the new, must supplant the old. A beautiful inspirational poem closed the lecture. After this followed the seance, which was a most sublime one. Mr. Baxter opened the portals of the beyond to the mental vision of the audience by reciting Longfellow's "There is no death, what seems so is transition," and then described a beautiful archway of flowers. The spirit who suggested this proved to be one whose earthly career had a rosate taint attached to it, and whose love for flowers was so great that she left a legacy, which was intended to bless others in the same direction, but which as yet has not been carried out according to her stipulation. Some twenty tests in all were given, among them a number from well-known Spiritualists, and each one as distinct in its revelation as it could be, and not one lacking in the most intense interest or in a moral that embodied a whole sermon within itself. Such seances are not often to be enjoyed, and as there are but four more opportunities given the Cincinnati public to attend them, these opportunities should not be wasted. Next Sunday Mr. Baxter will lecture on "Spiritualism as a Factor in Establishing Truth and Eliminating Error," in the forenoon, and "Humanity vs. Christianity" in the evening.

—Buffalo, N. Y.—As there has been a slight change here I write to notify, so the notice in your valuable paper can be changed. We have elected another president; i. e., Henry Van Buskirk, 226 1/2 Metcalf Street, is president of the First Society of Spiritualists. Our meetings are quite well attended, and there seems to be quite an awakening to things spiritual here in Buffalo.—Yours, M. T. Varney.

## Fort Wayne, Ind.

Mrs. Seery, the wonderful trumpet medium, of Dayton, O., was here recently, and gave three public seances, each of which was attended by about ninety people, among them some of our most prominent and intellectual citizens—doctors, lawyers, merchants, and others. It is a question if any other woman ever visited Fort Wayne who created more excitement, deeper feeling, and intense interest on any subject as Mrs. Seery did on Spiritualism.

Her seances were held in the hall of The Occult Science Society, and was opened, as to Mrs. Seery's custom, by those present repeating the Lord's Prayer.

After singing a number of sacred songs, a voice said, in plain articulate language, "Good evening, friends." Mrs. Seery explained that this was her spirit control, Dr. Sharp. Mr. W. E. McDermut, president of our college here, said: "I should like to hear that voice and that of Mrs. Seery at the same time." I sat next to the medium, and then changed places with Mr. McDermut, that he might have a better opportunity of judging of the genuineness of the phenomena. Instantly the voice said, "Good evening, Mr. McDermut, are you satisfied?" A voice then addressed Mr. B. F. Hartsman (giving a name which he recognized as that of a deceased friend), and asked questions and received answers in the German language, while at the same time another voice was talking French to Mr. Powers, and at the same time, mark you, that Mrs. Seery was conversing with Mr. McDermut. I do not think that anyone present, however skeptical, believed that the medium could speak German, French, and English in one breath. A voice then gave a name, and said that he had died and was buried at sea. Mr. Smith said that the name and circumstances of death and burial were correctly given. Mr. McDermut was addressed by a voice, but the articulation was such that it could not at first be understood when the word "Joe" was pronounced, which Mr. McDermut recognized as the name of his brother, who died about a year ago from a tumor in his throat. Mr. McDermut said it was a most wonderful test. While voices were heard Mr. McDermut placed his hand (by permission) over the medium's mouth, but found that it made no difference whatever in the voices. The trumpet touched Mrs. Lot Logan, and said "Joe, I died under the cars eleven years ago." Mrs. Logan said, through her tears, that the name, circumstances, and time of death were correctly given. Another voice came with kisses, and the childish prattle and sweet, hisping baby talk, and gave a pet name, which a gentleman present recognized. About a year ago Dr. New, of Indianapolis, and shortly afterwards Mrs. New consulted a medium, Mrs. Jacobs, who said, "Your husband, Dr. New, is here, he requests me to say to you that when he lay in the casket, ready for burial, and you stood on one side, and our son on the other, and while gazing at my body you talked about the disposal of the property." Mrs. New was one of the trustees of the State Asylum in this city, and when she came here to attend the next meeting of the board she told the foregoing to Dr. H. V. Swearingen, consulting physician at the asylum, and added that what the medium told her about the conversation in the presence of her dead husband was true in every particular. Now, mark the sequel, Mrs. New herself died a few months ago, and at Mrs. Seery's seance last Wednesday the trumpet touched Dr. Swearingen, and a voice gave the name Mrs. New. Dr. Swearingen said: "If this be Mrs. New give me a test." When the voice told him what the medium, Mrs. Jacobs, had told her, word for word, Dr. S. said you told me this before you died. When was it? The voice replied "Thanksgiving," which Dr. S. pronounced correct. It was to him a most wonderful test. There was a man present in the rear of the hall, who, notwithstanding repeated admonitions to remain quiet, persisted in talking smart, and making remarks, disturbing those who wished to hear, until a trumpet was floated by the mysterious forces over his way and brought down on his head with such force as to flatten the trumpet, which had to be bent in shape before the seance could proceed. In this case "concussion was better than discussion," as he subsided, and gave no further trouble.

A voice then said "Good evening, Mr. Hull." Mrs. Seery said, "This is spirit Kate Kinsy, another control." I asked you sing? The voice complied by singing, "Nearer My God to Thee," to the music of "Robin Adair." The voice also sang "Marguerite," and was accompanied by another voice, while the trumpets seem to float about the hall and near the ceiling. A voice also recited two poems, a line at the time, slowly, while Mr. McDermut took it down in short-hand, as follows:

Tell us, parents, where is death,  
We do not find it here.  
We only seem to hold to life  
Each moment in this sphere.  
We are here, parents, where the flowers  
Put forth their fullest breath,  
And no one with his heavenly power  
Can deliver us out of death.

We see your burning tear-drops fall  
Upon our pallid brow;  
We hear your cry of agony,  
We have no darling now.

If you could see the angel throng  
That bore your pet away,  
You would not shed another tear  
To win its pulseless clay.

Bright spirits light around you stand,  
Waom you're attracted from the spirit land;  
They come to greet you with their spirit light,  
And make your life all joyous and bright.

We come, we come, from the spirit land,  
Our earthly friends to greet,  
We make a happy, joyous band,  
With blessings pure and sweet.

We bring peace from heaven above,  
Where sorrows never come,  
And where the angels dwell.

Hour by hour, like the opening flower,  
Truth after truth shall stand;  
The sun may grow pale and the stars may fall,  
But the purpose of God shall stand.

Dogmas and creeds, without kindred deeds,  
The work of man shall stand;  
Our bond of love shall move,  
The purpose of God shall stand.

The subject of Spiritualism has engaged the deep attention of some of the most profound thinkers of our time, until to-day the man who scoffs and derides it without any knowledge of the subject, simply makes a spectacle of himself, until some quiet, thoughtful auditor, out of sheer pity, observes, "I see that you have never investigated the subject, why not do so; learn its truth or falsity, then express your opinion." He then begins to see himself as others see him, and hopes that his ears may not show above his hat. Verily, Spiritualism is not adapted to small minds. There are other people sensible enough in common things, who, without a moment's investigation, "know it is not so," attend a seance, or visit a medium, so full of conceit, prejudice, and skepticism, that they cannot get any satisfactory results, might just as well take a compass, and while gazing it expect the magnet-needle to point true, as to expect anything from a medium under such disturbed mental conditions. Well, he goes out into the world with a self-satisfied expression, saying all humbug, he thinks that he has seen all there is to be seen in Spiritualism. He reminds me forcibly of a couple who visited a large city for the first time. They were on their wedding tour. They went quite early to a theatre and sat for an hour all alone, gazing at the drop curtain until becoming disgusted they left before the performance began. They, too, thought they had seen all there was to be seen, and went away saying, "It is a durned fraud." If an investigator wants the best results he should visit mediums in a frame of mind earnestly desiring the truth. No honest man or woman should want anything else. I do not see how anyone should care to hold or defend any opinion that is not true, since that is the only reality. He who cherishes anything else is only storing up disappointment for himself. There are thousands of people who will not examine into the truth or falsity of spirit return because it does not conform to their narrow creed or belief; they are more in love with their own opinions than with the truth, hence will consider no evidence which does not support their views. They are fossils who "live in a room with a window to the north, and swear there is no moon." Why not ask the all-important question. Is it true? and investigate for themselves; in short, act like rational beings. When it comes to the gigantic question of spirit return many Christians appear to its truth or falsity alike indifferent. I say appear, because I believe that a majority of Christians feel that if they could show Spiritualism to be false they would fall over each other in their hurry to do so. They believe in *ex parte* testimony only. They are afraid, evidently, to investigate for fear it might be true, and truth might upset their religion. Now, while I have opinions, divided opinions on this subject I want to know the truth, and if the truth will upset my views I want them upset. I shall say to the truth, "welcome the coming," and to error, "speed the parting guest." This is an age of progress. We are nearing the twentieth century, and no man who is worthy of the name of a man, should allow another to do his thinking for him and furnish him with opinions ready made. And

the man who does so confesses himself mentally incapable of thinking for himself, and is either feeble-minded or in his dotage. Spiritualism says read, investigate, use your God-given reason, and decide for yourself. It offers the comforting assurance that those we love are our guardian spirits, ever present to guide or assist us down the thorny pathway of life and up to the life beyond, and says "that as surely as we part we shall meet again." Spiritualism offers these blessings to all, and not to those only who believe. This to my mind is a more rational and humane religion than that which offers as the cheerful admonition to "Believe or be damned."

L. O. HULL.

Mr. J. Frank Baxter swept down on our city two nights last week like a mental cyclone. He lectured the first night on "The growth of Spiritualism," the second on "The analogy between the ancient and modern manifestations." The silly arguments against the character of the manifestations of to-day, looked very small when Mr. Baxter had finished his pulverizing process. He has rare talent as a musician, and his song, "I know My Spirit Friends are near," was singularly beautiful and touching, and many eyes were suffused with tears. At the close of the exercises Mr. Baxter gave tests, which were in almost every instance recognized by those present in the large audience. Mr. Baxter is a scholarly gentleman, with a fine stage-presence and a dramatic air which impresses his points on his hearers. We hope to have him with us again.

L. O. HULL.

## Colorado Springs, Colo.

Colorado Springs and Manitou are destined to be the twin spiritual centers for spiritual influences to form their magnetic batteries.

I have seen not a few cities and localities where there seemed to be bright prospects in future, but none have seemed to me to have such a combination of advantages as has this locality.

In the first place Colorado Springs is but a few miles from the geographical center of the State, north and south. In the second place, these beautifully located young cities are nestled at the foot of the magnificent illustration of nature's past spasmodic upheavals called Pike's Peak mountain, a gigantic mass of earth and rocks that calmly received the enthusiastic admiration of no telling how many millions of human beings in the past who have gazed in awe at its wonderful height, and size; and consequently there must of a necessity be a great magnetic attraction to the spirit dwellers of the higher spheres. Again, its altitudes, over six thousand feet we are told, insures pure air, free from miasma, decaying matter, and so on. And too, the mass of minerals of every description that may be brought to light, from its new hidden treasury all tend to the developing of great power in psychic and occult sciences, arts and gifts. Manitou may be reached by electric cars in a few moments, only about six miles, and when there, the visitor will be astonished at the manifestations of skill, taste and business enterprise seen in the forms of immense and small hotels, stores, cottages, bath houses built of the plentiful red granite or sandstone which the foundation of mountains and canons seem to be composed of.

Soda and mineral springs are bubbling up through well laid pipes, as fountains and in bath houses. These springs yield quantities of water which is shipped by the car load all over the world for healing purposes. A most pleasant drink, as we found by experiment, is the natural soda and mineral water. No better location could possibly be found for the location of a spiritual temple of education and healing in the world.

And, judging by the people with whom we have come in contact during our week's stay in Colorado Springs, there cannot be found a society more capable of representing an institution of spiritual development. Dr. Kimbal, a veteran Spiritualist, is president of the small but true blue society. Mr. C. E. Durkee, a type of the energetic western merchant, as Vice-President, with his highly gifted wife are people that command the respect and attention of neighbor and visitor. Mr. Jas. Torrance, formerly a druggist here, is also in the front ranks. These people, as well as a long list of others, exert themselves to entertain the spiritual missionaries as they tarry days or weeks, and do not fail to impress the pilgrims with a feeling of true appreciation for the hospitalities extended, and heartily enjoyed by said strangers.

There are already rumors afloat of a temple materialization in the not very distant future, and it need not be discredited, as there is no reasonable doubts of such possibilities. As we leave here for Salt Lake, on our homeward trip, we sincerely hope we may meet again the earnest Spiritualists who attended our meetings and circles, in public and private while here. Christmas was a spiritual feast as well as in a material sense.

G. F. PERKINS.

## Grand Junction, Colo.

Rev. and Mrs. G. W. Kates have lectured three nights this week at the Park Opera House on Spiritualism. Mr. Kates describes Spiritualism as not merely faith in immortality, but faith plus knowledge. It is a religion—a natural religion. There is nothing outside of nature, says Mr. Kates, not even God himself. What has been, is, and what is, always will be. The hope of immortality is not the patent right of a few, but the birth-right of all. Thoughts are things.

The Rev. Mr. Kates took occasion to denounce in most emphatic terms that class of impostors who palm off legerdemain upon the gullible as the work of spirits.

The lectures and demonstrations of Mr. and Mrs. Kates are on a plane entirely different from trickery. How much of fact there may be in psychometry, we do not presume to say. But it is a method of teaching this rapidly growing doctrine, which is far above slight-of-hand performances.

Spirits, if they exist at all, and if they come at all at the bidding of anyone, are not afraid of the light. And when a person insists upon concealing himself in a canvas cabinet or in turning down the lights, it is because the performer, and not the spirits, is afraid. Most of people are so made that they cannot see spirits anyway. Hence, there is no honest reason for attempting to hide them from view.

The above notice of the work done by Mr. and Mrs. Kates during their visit December 5th, 6th, and 7th shows that the presentation of the philosophy of Spiritualism will attract attention amongst the thoughtful, when physical phenomena fails.

The criticism upon the dark cabinet manifestations is a novel one. But anything goes now-a-days. Criticisms are better than to say nothing. We are glad that the spirits are never afraid—and sorry to hear that the mediums are sometimes. If a spirit can show itself, I opine no medium can hide it. I am also a

CRITIC.

## Louisville, Ky.

Our church held its annual watch meeting service on New Year's Eve. We had a very interesting meeting, including recitation, song, remarks by Mr. Kneeshaw, and musical selections by the choir, led by our organist, Mrs. Jewell. After the program had been gone through, a free supper was given by the ladies. About 150 people partook of the delicacies prepared. When supper was over the room was cleared, and the young people danced until morning, when all dispersed amidst the mutual congratulations and good wishes of the season.

On New Year's Day the service were conducted by Mr. Kneeshaw, who spoke in the afternoon on the "Use and Abuse of Mediumship." His subjects in the evening were selected by the audience, who chose the "Phenomena of Memory" and "Molecular Attraction." Both were handled with all the usual brilliancy of thought and expression that invariably characterize the efforts of this speaker. Our church has re-engaged Mr. Kneeshaw for the month of January.

Yours,

H. R. WARDELL.

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## Huncle, Ind.

I have been enjoying a feast for the past three weeks Mr. Charles E. Winans of Huncle, Indiana, has been with us and gave a series of seances which were very satisfactory and convincing. Quite a number attended who were convinced of the truth of the return of the departed friends, and some who had never attended seances for materialization saw their parents, brothers and sisters and fully recognized them by their faces, as well as by their conversations. After giving a number of seances here he went to Hartford City, and also to Upland, some seven miles north of Hartford City. I accompanied him to both of these places; the manifestations were very satisfactory. He has a new phase or at least it was so to me and others, and that was independent voices at any time while sitting in the room in the daytime. During conversation these voices would talk with us, and while sitting at the table eating they would call for a plate, knife and fork and then call for victuals, and speak out loud enough to be heard by all present. While sitting in the parlors the medium would take the trumpet in his hand and let some other person hold the end to his ear, and the voices would hold a long conversation or answering and asking questions with as much satisfaction as though in earth life. Mr. Winans would be under control at all. The gentleman also gives readings under control, however, which are very satisfactory from all accounts. At times he gets independent slate-writings. Several times he has received it with the slates screwed together and the slates placed in a bucket of water, entirely submerged. I have been attending his seances for the last six years when here and I have entertained him; but having lost my wife I could not this time. I know him to be an honest man and of good habits. Societies wishing to engage a good medium cannot do better than give him a trial. Those wishing to engage him can do so by writing him and send stamp for reply. Address Charles E. Winans, Edinburg, Ind. With love to all who are spreading the truth of Spiritualism, I remain as ever for the truth, J. E. CROSSFIELD.

## Hamburg Iowa.

A very unjust report has been circulated by some of our spiritual (?) papers in regard to Dr. Slade.

I would like to say Dr. Slade is not now and never has been incarcerated in an insane asylum, and that his mind is far stronger than are the minds of those enemies of Spiritualism who started the report concerning his insanity.

Dr. Slade has delivered four very interesting, logical lectures at Lyceum Hall this week, and his audience by wrapt attention showed their appreciation of the truths he advocated.

His slate-writing and physical demonstrations are marvelous, even to old Spiritualists and to skeptics they are an eye-opener, and are pronounced genuine by all who witness them.

A more useful medium or a greater benefactor to the cause cannot be found than this same Dr. Slade, despite the opposition and slander he has to encounter from the world and professed Spiritualists.

Those who have met him here are at once impressed by his honesty of purpose, generosity and devotion to the cause for which he works. And no fair-minded person can be anything but satisfied with his powers as a medium.

Mrs. F. W. Tiedt.

P. S. I write this knowing that no word of mine is needed to sustain one who possesses such marvelous power, but because I like to see justice done.

## Goodland, Kansas.

This city and community have been treated to a spiritual feast the past ten days by the visit of Mrs. E. E. Hammon, of Topeka, Kansas. Our town of 1,600 people, with a division station on the Rock Island Road composed largely of railroad men, have not before had the opportunity to listen to the expounding of the spiritual doctrine from the public rostrum, and to psychometric readings such as given by Mrs. E. E. Hammon, and to say that she has not done a wonderful work in this place is placing it mildly. By her genuine honest mediumship she has stirred up the town and set people to thinking as never before, scores of people, the very best of Goodland's people, have had readings and almost with one accord pronounced them splendid, and I must say with an experience of 20 years in this line that Mrs. E. E. Hammon gives the best general satisfaction in her readings of any medium I ever met, and I would kindly recommend her to any society or community wanting a good reliable medium to give her a call, yours,

A. B. MONTGOMERY.

## Buffalo, N. Y.

After an absence of two months, I have returned to Buffalo to find our Buffalo Society in a good and a flourishing condition. A new set of officers with Henry Van Buskirk, E. q., as President, and Dr. J. R. Mattison, as Vice President, form a working class of people that mean success, for the coming winter. Mrs. A. M. Glading has just closed a two months engagement, and Bro. Grimshaw held our platform for December, and Bro. Edgerly will lecture for us in January, 1893, and Mrs. H. S. Lake, of Boston, will be with us in February, 1893, while Mrs. Carrie E. S. Twing, will come later in the season. All of these speakers are first-class, and good and true workers.

Christmas Sunday was a gala day for our little ones that form the Lyceum class. They had a very large Christmas tree that filled the whole front of the platform, and under this tree the little ones delivered their recitations, odes, dialogues, etc., for nearly two hours, and entertained a large audience. The music was fine and the whole day's work from 10 a. m. until 10:30 p. m. was a complete success. Happy New Year to all the workers of the LIGHT OF TRUTH.

J. W. DENNIS.

## NOTES FROM ALL POINTS.

Frankfort, Ind.—Warren M. Smith writes that Dr. H. T. Stanley, of New York, the attractive inspirational speaker and platform test medium, will serve the Psychological Research Association of that place the Sundays of January at Cushman's Hall. Services will be held at 2:30 and 7:30 p. m. on the days named. Mr. Smith may be addressed at 259 South Clay Street, for information concerning the cause in Frankfort.

Louisville, Ky.—J. F. Hartman writes that himself and wife were well received by the people of Louisville, where they held four services in the last two Sundays, of December, for the Independent Spiritual Church. He also speaks in highest terms of Dr. Ruby, whom he credits with much that is good as a worker for the cause. Mr. A. Willis of this city is also very much wanted there to hold a series of seances, as the people of Louisville are hungry for a little phenomena of that kind. (See Mrs. Hartman's prophecies for 1893, in another column.)

Wichita, Kan.—I see some correspondent from here states that when Dr. Lee came the Spiritualists had no society, no meetings, etc., and that several have developed as healers, who have not, principally, so-called Dr. E. C. Blanchard, magnetic healer. He is not a doctor nor a healer. No doubt the writer's intentions were good, but we wish the world to know that we had a society of Spiritualists here organized by Mrs. M. T. Allen. It has never died out. You shall hear from us from time to time. Dr. Lee is here doing a good work.—Yours truly, N.

Defiance, O.—Mr. J. Frank Baxter gave us a fine entertainment on last Thursday evening under discouraging circumstances—a badly warmed house, many attractions elsewhere, and an imperfect advertisement—but those who were fortunate to be present, were unanimous in their expressions of delight at the singing, recitation, admirable lecture, and wonderful seance at the close. Many were dumbfounded, and the hard-headed skeptics have been seeking some method of escape from the only reasonable explanation of the presence of personalities who had been sometime gone from their accustomed places, so correctly delineated by Mr. Baxter. One gentleman said if he had staid another night the New Opera House, seating more than one thousand people, would not hold the audience.—Yours fraternally, B. B. Kingsbury.

## Excursion to Florida.

There will be an excursion to De Leon Springs, Florida, January 25, 1893, on account of The National Spiritual and Liberal Camp. The exceedingly low price of ONE FARE FOR THE ROUND TRIP has been made throughout the whole Central Passenger Traffic Association, which extends from Chicago to Buffalo and Pittsburg, including all intermediate points. Camp opens January 29th, good speakers and music in attendance. Board and rooms reasonable. All stop-over privileges returning only. Children and invalids as usual. Fare round trips from Cleveland and Chicago about \$29. Sleeping extra. Tickets good returning to May 31, 1893, and on sale at all principal stations. Call on or address,

W. S. ROWLEY, M. D.

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